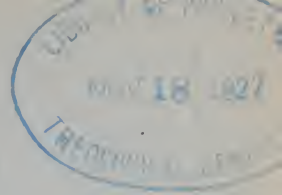




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The Outlook of Missions



VOLUME XIX

NOVEMBER, 1927

NUMBER 11



WE are "seeing stars" of hope in the Denominationwide Simultaneous Every Member Canvass, during the month of November.

The entire Reformed Church is taking a look upward in its effort to raise the full apportionment of \$1,203,938.50 this year. Large as this sum is, it is small in comparison with its importance when interpreted in terms of the givers and those who benefit by the gifts.

This Every Member Canvass means that all of the 351,926 members of the Reformed Church should make pledges, in accordance with their ability, to be paid weekly throughout the year. It means that the Boards which administer this money will not have to borrow funds to keep up the work of the Church, and that they will be able to pay at least part of the debts they have incurred.

It means that at the end of the year the entire Apportionments will have been paid and that every member of the Reformed Church will rejoice in this fact. It will be an individual as well as a denominational triumph.

It is to this shining goal that we are looking through the stars of the Denominationwide Simultaneous Every Member Canvass.

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The Outlook of Missions

HEADQUARTERS: SCHAFF BUILDING, PHILADELPHIA, PA.

Published Monthly by the Board of Foreign Missions, the Board of Home Missions and the Woman's Missionary Society of General Synod, Reformed Church in the United States.

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SUBSCRIPTION, ONE DOLLAR PER YEAR, PAYABLE IN ADVANCE

Send all Remittances to "The Outlook of Missions, Room 310, Schaff Building
Fifteenth and Race Streets, Philadelphia, Pa.

Entered as Second-class Matter June 12, 1909, at the Post Office at Philadelphia, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on June 29, 1918.

The Quiet Hour

JULIA HALL BARTHOLOMEW

Thou crownest the years with Thy goodness, and Thy pabts drop fatness.

—Psalm 65:11

Once more we turn to Thee above
Acknowledging Thy boundless love.
—EDGAR A. GUEST.

Now, my soul, thou canst look up with adoring gladness! Accepting this great gift of the Father's love, trusting in Him as God's way of salvation, thou canst venture to rejoice.
—MARK GUY PEARSE.

Let us search our hearts to see whether we have returned to give thanks! We are eager to pray for this or that boon. Are we equally eager to return thanks?
—F. B. MEYER.

The cultured person possesses a keen appreciation of beauty—not mere appearance, but the harmony that comes from proper adjustment of life to its environments.
—MARGARET TUSTIN O'HARRA.

"Ay, better to climb and fall,
Or sow though the yield be small,
Than to throw away day after day,
And never strive at all!"

To live in His presence, to obey the least prompting of His Spirit, to do all to His glory, to draw upon His wisdom, strength and love—that is the pure and undefiled religion He demands.

God does not comfort us to make us comfortable, but to make us comforters.
—J. H. JOWETT.

For Summer's bloom and Autumn's blight,
For bending wheat and blasted maize,
For health and sickness, Lord of light
And Lord of darkness, hear our praise!
—J. G. HOLLAND.

"For each land there are its heroes; for each martyr there's a crown;
If your cause be just and holy, fate will never let you down!"

We are too hasty, are not reconciled
To let kind nature do her work alone;
We plant our seed, and like a foolish child
We dig it up—to see if it has grown.
—PHOEBE CARY.

"It is the glory of the time in which we live that men's imaginations are touched with the hope of a new social order of justice and brotherhood."

I saw the glory of the Lord flash up, and beat through all the homely place.
—ALFRED TENNYSON.

We praise Thee, O God, our Creator; unto Thee do we give thanks, O God our exceeding joy, who daily pourest Thy benefits upon us.
—SIMON PATRICK.

Give thanks, O heart, for the high souls
That point us to the deathless goals—
Souls that have built our faith in man,
And lit the ages as they ran.
—EDWIN MARKHAM.

"We must not lose our sense of discontent with the second best, but press on until our fairest visions, our highest ideals, shall have been wrought into the structure of reality."

Receive the good glad news again,
O heavy-laden sons of men.
Our Father will your burden bear,
Our Father will your sorrows share
Because He loves you.
—MARIAME FARMINGHAM.

"We thank Thee today for the new occasions that life brings us. Each new day offers its privileges and its work. Both are needed to make life complete."

"To keep the spirit of progress, of discovery alive in our heart is the secret of abiding youthfulness and continual attainment."

The Prayer

WE praise Thee, O God, we acknowledge Thee to be the Lord! All the earth doth worship the Father everlasting; Thine honorable, true, and only Son; also the Holy Ghost, the Comforter. Heaven and earth are full of thy glory! Amen.

The Outlook

VOLUME XIX
NUMBER 11
NOVEMBER, 1927

of Missions

OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member

SEVENTEEN DAYS WITH CHINESE BANDITS

The Story of the Captivity of our Missionaries

By Rev. Karl H. Beck

(Continued)

The next morning the cocks crew. I had heard the fellows agree that when the cocks crew things should set afoot. All that happened then was that the farmer came in, unlatched the door, and called one or two of the bandits. Sir Walter grumbled on being disturbed, and sent his disturbers back to bed. At dawn I heard the bugle blow over at the main camp. A little later I saw Villa push open the door. He edged in, closed the creaking door, slipped into bed beside Sir Walter, whom I soon heard give a sleepy grunt. Then I fell asleep.

Though I was now ready for a good sleep, having been too excited to sleep a wink between sunset and dawn, my inclinations toward slumber were not indulged for long. Our custodians were after me to get busy writing the letter. They brought me Chinese pen and paper. I objected that I could not write Chinese. After their insistence gave way to my stubborn decision, I was finally permitted to write in English. While I could doubtless have written what the bandits required, after a fashion, yet if I had attempted to do so, they would not have let us send any messages to our friends. But I blush to admit that it was quite true that I was unable to write in Chinese—a well composed letter that should state all we wanted to tell.

Our letters were written by noon. We had one to go to Shenchow, and one to go to Yochow. I had explained to our

custodians why it might be best to write both places. It would doubtless be a long-drawn-out process, our getting ten thousand dollars, or even less. It might be necessary to send to America to consult friends and relatives there. If they were willing to help us, they might not be able to do so at once. Or it might be possible that no one would be found who could and would help. Therefore we surely must inform our colleagues at Yochow of our plight, otherwise there would be long delay while Yochow folks would write to Shenchow to get details. And we must give details or we might not hope for quick results. Thus we gained our point of being permitted to send rather detailed messages to our friends. By getting a letter to Yochow, I thus was enabled to send a message to my own family who were at Kuling.

It had been the first plan that the letters should be carried to Shenchow, and to Taoyuen, by runner. But when the matter came to the point of finding the man to run the risk of carrying the messages, there was a hitch. It was finally decided that the letters should be carried to Liu Ling-tseh, where a runner picks up mail once in eight days. Sir Walter assured me that the letters would be double-registered, in order to get them through more quickly! Old John Silver happened to be out at the time the letters were being written. When he came in he asked about them. When he heard

that they had been written in English, he went off in a tantrum. He told Sir Walter what a greenhorn he was to fall into such a trap as we might be fixing up in any letter that the camp could not read. "But what were we to do?" Sir Walter replied. "There's no one in the camp who knows English, and the Da Han-dzi can't write Chinese. There wasn't any way out of it."

"At any rate," persisted Old Silver, "I'm going to get hold of those letters and take them to the head man, to see what he says about it."

I have my doubts about the veracity of Old Silver when he told me next day that the letters had been sent, that they had both gotten off the day they were written, and that they had been double-registered to make them go faster! To the date of this writing, the letter to Shenchow has not arrived, and I have no word of the Yochow letter faring any better. But I can vouch for the fact that our condition, from the day we wrote the letter, made a turn for the better.

From this time on, as I mentioned above, our captors did their best to atone for the joke about "horse meat." They appeared to want us to know that they were civilized folks, like ourselves. Besides, Alexander and Old Man Silver dropped hints that they should like to accompany us back as far as Shenchow when we should go, as they were tired of their "present sinful condition." These two fellows grew, from this on, to be very comradelike. They seemed to like to chat with us about Jesus and Gospel topics. We feel largely indebted to them, too, that we did not fare roughly at the hands of Sir Walter and Villa and two or three stragglers whose conversation, deportment and insinuations in regard to all three of us were very loathsome, and occasionally alarming.

A prayerful attitude, really a condition of "prayer without ceasing," came to be the natural and easy thing during those trying days. It must have been because such a broad and potent circle of praying friends were sustaining us. There seemed to be a wall of protection around us. More than once it looked as if no physical barrier could be interposed to ward off the

evil desires that these men were bound to gratify. But they always cowed down when it came to the putting of their boasts into effect.

Sir Walter, during the last week, turned more and more into a desperate fiend. He seemed to thirst for blood. He seemed to be frustrated in some ambition that he had set before himself. I have thought that he might have been given a promise of promotion in case, if occasion arose, he should put one of us foreigners out of the way. He had gotten a good glimpse at my mouth, in which he counted the number of gold teeth which, unfortunately, well-intending dentists have bestowed upon me. Even on our last day in camp, he spent a large amount of his time gazing at my mouth, though I would not favor him with a single glimpse of the coveted nuggets.

I must not, however, permit myself to generalize. There are still a few particular incidents that I must not fail to relate.

On Saturday afternoon, October the second, the house where we were being held was visited by a large number of gentlemen-in-arms. Many of these we recognized as members of that interesting rendezvous where our watches were passed about, and where these friends played at "London Bridge" under an arch of guns. This afternoon, the fellows were all smiles. They exhibited to us their precious possessions, most of which were revolvers or wrist watches. One fellow, who wore his hair in pompadour, and whom Miss Koebbe remembered having seen on the streets of Tungren, grinned proudly and most amicably, all the while he was pointing his revolver at my nose, with its muzzle only an inch or two away, showing me how fast he could work the trigger. That same afternoon, several well dressed and seemingly the most gracious mannered young men dropped in to chat with us. Two or three of them had low-pitched mellow voices that they drawled out in the dialect that I recognized as belonging to the inhabitants of a section of our own county. I was very fond of these fellows. I thought it impossible to have to tag them, in my memory, as merciless bandits. But I presume they belonged in that category, truly

enough. For they said, as they bowed to take their leave, "Don't be over anxious. You'll be released in a few days now. It will just take a few thousand dollars to get you out of this hole. Don't blame us too much. If the world weren't in such a sorry state, we'd not be doing this sort of business. We do it because we can't do anything else and make a living."

The morrow, Sunday, gave us a new experience. We had been restive under the restraint that kept us indoors and inactive. On Sunday we had an early morning meal, then we were ordered to pack up our goods and take a hike. We were cautioned to steal along after our guide, who brought us in good Indian stalking fashion, through bogs and mires and dried-up ponds, among tangles of shrubbery and under low-spreading pines, to a well-concealed look-out on the side of a wooded hill. A drizzling rain was falling all the time of our hike. It commenced to rain a little harder, so we put up the one umbrella we possessed and stood sheltered by it and the branches of a stocky fir. It was a beautiful vista that unfolded itself before us. Out of a little window in the foliage we could see the misty clouds rifting apart and drifting away, giving us an ever changing, ever broadening view of the valley below. Soon we could see all the way to the river below. The rain stopped. Villa came to our standing place with an armful of straw. He spread it out for us and advised us to sit down, as we'd be spending the day at that spot.

Ordinarily it would be a long, dreary Sunday, that had to be spent perched on a wisp of straw on a steep and slippery hillside, hemmed in on all sides by briars and underbrush. It was only in whispered phrases that we dared converse. We had been warned that enemy bandits were on our trail. Of course we had our own ideas as to who our enemies might be. We could see several men moving about the country roads down in the valley. Those men seemed to be the object of the alert glances of our guards. After a while two of our guards slipped away. Once I stepped up to the top of our path to make a request of our men. As I stepped out of the bushes, Villa, who was

there alone at the time, jumped up much alarmed, fetched out his knife, and in a frightened whisper called to me to halt. He evidently feared that I would assault him, and that we would try to make our escape.

Mid-afternoon Hercules came excitedly down the path to us. We were somewhat startled by his unexpected approach. He had been away from our camp since Friday night. His return under these circumstances aroused our interest, to say the least. What he told us was indeed startling. It set our hearts a-thrilling with joy. I could not help being somewhat incredulous of his tale, but I clung with rejoicing and with hope to the good news he brought.

He said that he had been with the head man for two days pleading our cause. Hercules, so he averred, had been much



THE DRAGON ROCK ALONG THE
YUEN RIVER, CHINA

impressed with our plight, and he had used his best arguments with the boss, telling him how we missionaries had come from our beautiful homes in America, foregoing home and friends and property to come to China to spread the Gospel of Peace and Good Will among men; that we had no wealth, our only means of support being the salary which we drew, and which was scarcely sufficient to pay the expenses of daily life. Now that we had been robbed we had little or nothing to pawn for ransom money. He had urged the leader to let us go free, thus saving the band the expense of keeping us for a long time, and also obviating the awkward problem of getting rid of us when at last it should be found out that no ransom money was forthcoming. The head man, so Hercules said, had agreed, and we were to be freed that same night. Our friends of these many days, the custodians who had so tenderly cared for us, were to escort us after nightfall to the river and leave us after once we were aboard the ferry that should deliver us safe at Liu Ling Tseh, a considerable village that lay across the river.

After Hercules had gone, Alexander and then Villa stole down to offer their congratulations to us, and to relate to us their own deeds of prowess on our behalf, by which we had been saved much inconvenience and possible suffering. I believe that all three of these ruffians were genuine in their pleasure at the prospect of our release, and that they all believed that we were actually being set free. We greatly doubted the benevolent overtures that Hercules claimed he had urged out of his own good heart. But we gave him the credit, at least to his face, and we thanked the Lord. Most of the very plausible arguments that Hercules related to us as having been used by him had not even been mentioned by any of us in our conversation with our captors. For this reason we were inclined to believe that someone besides Hercules was talking for our release.

That was Sunday, October the third. It was about the day that Reverend Lee and the old ex-bandit Stone first got into touch with the bandit headquarters.

A little before sundown Villa summoned us up from our thicket bower to

hasten back to the same farm house from which we had come that morning. There we had a chicken supper. It was the best food we had tasted for several days. During supper we asked several questions in regard to our prospective trip to the river. We were cautioned not to mention the subject. Furthermore we were told that we should now have to await messengers from the head man. Word had come not to release us until further word should arrive from headquarters. We were kept in a secluded room and strictly cautioned not to make any noise. Our captors seemed to desire that it should appear that we had gone for good that morning. To all appearances we had left the place. The straw that had been spread about in the guest room and that had been the bed for the ruffians and myself, had all been gathered up and the floor swept. Several curious passers-by seemed to be well satisfied that the foreign captives were no longer on the premises.

It was long after dark when I slipped out into the room where the band were all chatting in subdued tones about the fire. On my approach they discontinued their conversation; I got no definite answer to any questions. I inferred that we were going to stay in the place over the night, and on my request for straw for a bed being denied, I stretched out on the top of a granary and proceeded to sleep. It wasn't long, however, until I was rustled off my couch, and we three captives were on our way. We hoped our destination was freedom, but by this time it looked dubious as to fulfilling our hopes of the afternoon. When we pressed for information, Sir Walter told us that since the head man hadn't sent word to us, we must go to him. So for a time we thought we were on the way to headquarters.

(Continued in December issue)

Each silent tree is fitly dressed
In that dear hue its heart loves best;
And in the drifting purple mist
The grass is gray and amethyst.

—BARBARA YOUNG.

"The spiritual structure of our inner life rises into proportions of symmetry and beauty through our daily putting into practice the ideals our Lord gave us."

Home Missions

CHARLES E. SCHAEFFER, EDITOR

THE TWO-FOLD TREASURY OF THE BOARD

THE Board of Home Missions is conducting its finances under two major departments. The first is called the General Account and the other the Church-building Account. Many persons in the Church do not bear this fact in mind and fail to understand the financial situation of the Board.

The General Account is supplied almost entirely from the apportionment which comes from the congregations and classes. Out of it the salaries of the Missionaries and the Executive Secretaries and Superintendents are paid, also the expenses of the Board meetings, the work of promotion, Evangelism, Social Service, Rural Work, many other items of a miscellaneous character, and the work of all the Departments with the exception of Church-building. The Budget of the Board which was presented to the General Synod covers only the work which the General Account is to carry.

The Church-building Account is supplied by Church-building Funds, by legacies and annuities. The Forward Move-

ment moneys went into this fund. The money is used in the erection of church buildings and parsonages for Missions. Most of this money is loaned, except in instances where, specially designated, it is given as an outright gift. The Home Mission Day beneficiaries this year are helped out of the Church-building account. Consequently, if the congregations will observe the day and raise money to pay towards the apportionment, the Church-building account will not benefit by it at all. Most of the money which the Board through the past forty years has received in its Church-building Department is still the possession of the Board but is loaned at a nominal rate of interest to the Missions. Our building operations are limited by the receipts in our Church-building account, whereas our appropriations to the Missionaries are limited by the amount which is paid on the apportionment in the General Account. It is important that both accounts should be supplied with adequate funds so that the work of the Board may not be retarded.

MEETING OF THE EXECUTIVE COMMITTEE OF THE BOARD OF HOME MISSIONS

THE selection of a date for the October meeting of the Executive Committee of the Board of Home Missions must always be considered in connection with the meetings of the Synods, and it seemed more convenient this year to meet in Pittsburgh, Pa., therefore the quarterly meeting was held at the Fort Pitt Hotel, Pittsburgh, Pa., on Thursday evening, October 13th, and all day of Friday, October 14th. This proved a particularly interesting and stimulating meeting, there being considerable time given to the discussion of general policies, including all phases of the work of the Board. All the members of the Executive Committee

were present, with the exception of Dr. C. B. Schneider, who was prevented from coming because of a funeral service. The various Secretaries and Superintendents, with the exception of Superintendent Evemeyer, of Los Angeles, Cal., were likewise present as were also Mrs. L. L. Anewalt, Mrs. E. W. Lentz, and Mrs. John Fillman representing the Woman's Missionary Society of General Synod.

The following commissions were ordered to be issued: Rev. H. K. Hartmann, for Highmore-Wessington Springs, S. D.; Rev. L. C. Bysted for Olney, Ill.; Rev. John Krieger for Wolsely-Morse, Canada; Rev. O. P. Shellhamer for Faith,

York, Pa.; Rev. Henry Holter for Glassboro, N. J.; Rev. Bela Bertok for Ethel-Logan, W. Va.; Rev. Frank Kovach for Woodbridge, N. J.; Rev. Joseph Nagy for Mt. Carmel vicinity, Pa.

The following resignations were received, accepted and the vacancies referred to the respective Superintendents: Rev. John Krieger from Tenby, Canada; Rev. C. J. Weidler from Piapot, Sask., Canada. Rev. S. H. Matzke from Hope, Philadelphia; Rev. Paul I. Kuntz, from Bethany, Butler, Pa.

Various financial requests came before the Executive Committee and assistance was given either in the form of a loan or the credit of the Board for Kenmore, Ohio; Hungarian, Fairport Harbor, Ohio; Hungarian, Woodbridge, N. J.; Faith, State College, Pa.; First, Homestead, Pa.; Bethany, Cuyahoga Falls, Ohio; Westside Hungarian, Buffalo, N. Y. Action was also taken to co-operate with Philadelphia Classis in the purchase of a lot on Ogontz Avenue, Philadelphia. A monthly appropriation was made for the purpose of conducting services among the Hungarians at Muskegon Heights, Michigan, and an assistant was granted to Rev. A. Bakay, of Akron, Ohio, who is conducting preaching points in a number of places in the vicinity of Akron.

The work in the Japanese Mission at Sawtelle, California, under the care of Rev. K. Suzuki has grown to such proportions that he cannot accommodate in his bungalow all those who wish to come, and it was found necessary for the Board to rent another house which is on the same lot.

Because of the large number of Germans, Swiss and Austrians of Reformed faith who are coming into Winnipeg, Canada, it was necessary to make a small appropriation for immigrant work at that place.

At this meeting it was deemed advisable to re-enroll the Hungarian Mission at Woodbridge, N. J., and to enroll formally the Hungarian work done in the vicinity of Mt. Carmel, Pa. It might be stated here that the entire Hungarian work is in excellent condition and many opportunities are opening up for new work among these people. The Presi-

dents of the three Hungarian Classes, Rev. G. Takaro, Rev. J. Melegh and Rev. E. Boros, have been co-operating in a very splendid manner with Dr. Schaeffer, under whose direct supervision the Hungarian work was placed two years ago.

The General Secretary presented a very full report of the activities in all Departments, extracts from which are given elsewhere.

The Treasurer reported net receipts for the quarter in the General Fund of \$42,760.64, with net expenditures of \$83,307.81. In the Church-building Department the net receipts amounted to \$2,604.71, with collections on investments of \$4,900, making total receipts of \$7,504.71. The net expenditures amount to \$14,073.42 and the amount loaned to the Missions was \$32,551, making total expenditures of \$46,624.42.

A very fine report was made by the Field Secretary, Dr. DeLong regarding the publicity for Home Mission Day this year. Many letters and considerable literature have been sent out, as well as a number of conferences held in various sections of the Church. Committees were appointed in the majority of the congregations and everything points to a most generous response on the part of the Reformed people for Faith Mission, State College, Pa.; Wilson Avenue Mission, Columbus, Ohio; and St. Paul's Mission, Roanoke, Virginia.

Attention was called to the fact that a Comity Conference, under the direction of the Home Missions Council, would be held in Cleveland, Ohio, January 20th to 22nd, to be followed by the annual meeting of the Home Missions Council at the same place, January 23rd and 24th.

The semi-annual meeting of the Board of Home Missions will be held at Headquarters, Philadelphia, beginning on the evening of the 17th of January and continuing all day January 18th.

B. Y. S.

The problems of labor and of leisure, of souls and societies, of mortal happiness and of the immortal hope, are alike insoluble save as they are caught, gripped and mastered by the constraining love of Jesus Christ.

—HOBART D. MCKEEHAN.

NOTES

A School of Religious Education was recently held in Sioux City, Iowa, with 55 churches sponsoring the same. Five of the Sunday School officers and teachers of Grace Mission, of which Rev. L. Harrison Ludwig is the pastor, received certificates for completing work for credit. This is cause for congratulation, particularly when we learn that only 62 certificates were granted. The Superintendent of Grace Sunday School is President of the County Council of Religious Education. During the month of September the pastor made 96 calls—61 on members of the Church and 35 upon people who are not members. A Fortieth Anniversary Committee has been appointed and has adopted a very aggressive program.

* * *

The good people of our Hungarian Mission at Fairfield, Conn., of which Rev. Joseph Urban is the pastor, have been spending their Saturdays and such time as they can after their daily work in erecting a fence around the church and parsonage. This work is voluntary and deserves much commendation. This Mission is making rapid strides in its work.

* * *

A very attractive Pulpit Program has been prepared by Rev. James O. Gilbert, pastor of our Mission at Moraine City, Ohio. It gives the sermon topics from September 4, 1927 to July 29th, 1928, besides other valuable information. This has been sent to each home connected with the church and to the homes of prospective members. The attendance at the church services has been increasing steadily. A splendid Daily Vacation Bible School was conducted during the summer months with every available child in the immediate community enrolled. Mr. Gilbert has set up a splendid program for aggressive work.

* * *

Rev. A. Bakay, pastor of our Hungarian Mission at Akron, Ohio, has set up the following devotional and educational program: Sunday services, Sunday School at 9 o'clock in the morning, preaching service at 10 o'clock, vesper service at 4 P. M., congregational sing-

ing in the evening; teachers' training class and choir meeting Wednesday evening; weekday school of religious education Friday afternoon; C. E. Society, Friday evening; a church social once a month. In addition to all this Rev. Mr. Bakay conducts services for the Hungarians at Barberton, Kenmore and Warwick.

* * *

Work on the new church building in Los Angeles has been started and is making splendid progress. In a few months Los Angeles can boast of another fine new church edifice.

* * *

The newly organized Hungarian Reformed Church, Westside, Buffalo, N. Y., is completing its beautiful new church and parsonage. The dedication will take place on the first Sunday in December.

* * *

Other building operations are going forward at the following Mission points: Grace, Baltimore, Md.; Bethany, Cuyahoga Falls, Ohio; First, Homestead, Pa.; Lewistown, Pa.

* * *

On October 9th in our Mission at Shafter, Cal., a double celebration was held in the annual Missionfest and the installation of Rev. G. J. Zenk as the first local pastor of the congregation. This congregation was organized in April, 1919, by Rev. F. A. Rittershaus while he was pastor in Lodi, Cal. From July 1, 1919 to December, 1926, Rev. W. F. Thiel, of Lodi, served the congregation, which had been made a part of the Lodi charge. In January, 1927, it was dismissed from the charge to form a pastorate by itself and since July 1, 1927, has been served by Rev. Mr. Zenk as pastor. Mr. Zenk and family made the trip by automobile from Scotland, S. D. to Shafter, California, a distance of 1776 miles. The congregation purchased a new and modern parsonage. Shafter is a newly settled community in the lower part of the famous San Joaquin Valley. It has a very fertile soil and the land is comparatively reasonable in price. The town and the congregation have a very promising future.

THE DEPARTMENT OF CHURCH BUILDING

Rev. Charles D. Spotts, Lancaster, Pa.

THERE are some departments of our Denominational work which receive very little credit and very little reference in our Church papers. It is not because these Departments do not render service, but because we so often take for granted that their work is easy and being of a practical nature does not demand much encouragement. Among such Departments is the Department of Church-building of our Board of Home Missions. I recently sat in for several hours during the annual meeting of the Board, and I saw as I never saw before, the many delicate problems that challenged the Department of Church-building, and at the same time there dawned upon me that this Department very seldom receives much encouragement to meet and solve these problems which belong to all of us—for this Department belongs to the Church and to us.

Although representing a very small Congregation we would like to have the entire Church know that our modern Church School Building (St. Peter's, Lancaster) could not have been erected, when it was, without the advice and the assistance of the Department of Church-building. True this Department provided for us, through the Forward Movement, \$10,000; but it also helped us to borrow the remainder of the money



ST. PETER'S CHURCH, LANCASTER, PA.

needed to complete our payments, and it was always willing to give advice and suggestions which grew out of the experiences of other congregations which have been helped by the Department. Our Church needs this Department as a clearing house for all information about building Church Plants.

If you are a Mission or a self-supporting congregation, if you are contemplating any kind of building, call on the Department of Church-building of our Board of Home Missions. They will have something to offer that you need. And if you have any good suggestions about building, send them in to this Department so that the entire Church can profit by your experience.

POLICY FOR DEVELOPMENT AND CONSERVATION OF
PRESBYTERIAN WORK AMONG HUNGARIANS

Adopted by Hungarian Conference September 22, 1927

WE recognize that the practical supervision of immigration from Hungary and other European countries during the war period beginning 1914 and in the period since with its legislation restricting immigration from 1921 has created a new situation in this country and one that must be faced in the conduct of our work among foreign-speaking populations. We recognize also that in this period there is growing up in our churches and communities a generation of young people of foreign patronage, educated in schools, who speak the English language and tend

rapidly to assimilate in our American life. We are persuaded in the light of this situation that we should press our work with new and fresh vigor. As a general policy we urge the co-operation of our churches, synodical, presbyterial and national agencies:

First—In a fresh survey of all city and industrial communities to discover any uncared for groups of Magyars, and that if there is a sufficient number of families to warrant it, that congregations be established with a Magyar speaking minister;

Second—That where small and scat-

tered groups may be found, or an insufficient number for the organization of a church, a definite plan be devised for each Presbytery or area whereby these families may be related to some Presbyterian, Reformed or other neighboring church and that visitation be assured from time to time by a Magyar speaking minister or other minister who will sympathetically shepherd these families.

Third—That as concerns our existing Magyar churches, the synods and presbyteries be urged, with the co-operation of the Department of City and Immigrant Work of the Board of National Missions and the Executive Committee of Hungarian Conference, to resurvey all fields, and to determine what churches have promise, with proper development, of becoming in due course, inclusive and community serving churches.

That such churches should then receive

immediate encouragement and co-operation through the provision of any added equipment needed, trained staff workers, and general cultivation in the interest of excellent and progressive methods, in order that the younger generation may be held to the work, and the service of the community extended.

In making these recommendations we would in no way demit the importance of maintaining services in the Magyar language, of teaching the Magyar language to children in order that the home life may be maintained, about the family altar, and in every way of conserving the noble Christian traditions and faith of our Magyar constituencies. We covet for America in the critical period of her life and for our communities the faith leadership and increasing service of our churches established among the Magyar people.—REFORMATUSOK LAPJA.

THE NEW SECOND CHURCH, LEXINGTON, N. C.

The New Second Reformed Church, Lexington, N. C., Rev. A. O. Leonard, pastor, was dedicated with elaborate services on September 25th. This modern Church building with 22 S. S. rooms, two auditoriums, shower rooms, space in the rear of the Church to be equipped as a community playground, is designed to be used every day in the week. The dedicatory sermon was delivered by Dr. J. C. Leonard, founder of the mission out of which this Church has grown. The speakers at the afternoon services included Rev. J. A. Palmer, Thomasville, a

former supply pastor; Rev. H. A. Fesperman, Greensboro, president of "Classis"; and J. S. Wise, Philadelphia, Treasurer of the Board of Home Missions of the General Synod. In the evening, Rev. W. S. Holmes, rector of Grace Episcopal Church, George L. Hackney, of First Methodist Church, and Stuart W. Rabb, of Grace Episcopal, were on the program to congratulate Pastor Leonard and his congregation on the wonderful work accomplished, and to offer the felicitations of the other Churches of the city.



SECOND
CHURCH,
LEXINGTON,
N. C.

EXTRACTS FROM THE REPORT OF THE GENERAL SECRETARY
FOR THE QUARTER ENDING SEPTEMBER 30, 1927

I TAKE it that the Executive Committee does not expect as complete and comprehensive a report of our work in all of its Departments as is our custom to present to the entire Board. The months of the past quarter are usually regarded as vacation months when there is a let-up on the activities of the Missions and Missionaries as well as of the Superintendents. Without a single exception, however, all of your executives stayed by their work during the summer months and in each instance did without a customary vacation.

Your General Secretary was occupied in the office preparing the material for Home Mission Day, the annual statement to the synods, copy for the Almanac and Year Book, also some work for the Guide Book of the Young People's Department of the Publication and Sunday School Board. I attended five out of the eight Missionary Conferences and delivered at each place one of the evening platform addresses. My subject was "Making America Christian." I filled a number of pulpits on Sundays and attended meetings of the German Synod of the East, the Ohio and the Pittsburgh Synods. I also attended a number of Committee meetings of our own denomination and of the interdenominational character. Our Departmental Superintendents attended faithfully and diligently to their work.

In the *Church-building Department* three churches were completed, and dedicated, namely: Minersville, Alliance and Second, Lexington. A number of buildings are under way: Los Angeles, West-side Hungarian, Buffalo; Bethany, Cuyahoga Falls; Grace, Baltimore; Lewistown; Homestead, Fort Wayne; a temporary chapel has been shipped to West Arlington for the use of Bethany Church, Baltimore. Three Church-building Funds of \$500 each were enrolled. Bonds have been sold during the quarter to the amount of \$16,500, making a total sale of \$125,300.

In the *Department of the East*, Superintendent Mullan calls our attention to a new field developing in the northern sec-

tion of Philadelphia, where the Executive Committee of Missions of Philadelphia Classis has purchased a lot, and asks the Board to co-operate in financing the same.

In the *Department of the Central West*, Superintendent Horning reports that an increasing number of Daily Vacation Bible Schools have been conducted in this Department and the Superintendent is stressing the Program of Visitation Evangelism in all of the Missions. Superintendent Horning calls attention to the promising points in several growing cities for the organization of new congregations and Sunday Schools. The Council of Churches of Detroit has divided equally the various centers that are lacking in church facilities and now would be an opportunity for the Reformed Church to take one or more of these fields.

In the *Department of the Northwest*, Superintendent Bolliger has spent considerable time in studying the development of the West from pioneer to present day conditions. He has prepared a very interesting booklet on this subject, as also on the Winnebago Indians. He made a trip to Oregon and also to Canada, visiting all the Missions in Manitoba. Some of these Missions are presenting very serious problems. There have been seven building projects within this Department, the financing of which is being helped by the Church Erection Fund of the Department.

Superintendent Evemeyer for the *Department of the Pacific Coast* reports that building operations in the First Church, Los Angeles, are now under way. The Hungarian work in Los Angeles is moving along very satisfactorily, although the Socialistic and Catholic elements among the Hungarians are creating difficult problems. In San Francisco the Hungarian work has just fairly been started and Rev. M. Szabo is trying to organize the Hungarian people into a congregation. San Francisco is a Catholic city except for the Orientals that are there. In the Japanese work on the coast things are moving along more satisfactorily than for some time.

In *the Department of Country Life*, Mr. Adams calls attention to the scholarships to summer schools for rural pastors which were issued to twelve—five to Ohio State University, four to Cornell University, two to Michigan Agricultural College, one to the Northwestern University. A follow-up questionnaire of the Schwarzwald Conference among the delegates registered there has been conducted. The Lytton-Ai Demonstration Parish concentrated upon the Daily Vacation Bible School. The Albemarle-Gilead survey was made by Student George A. Creitz. The Superintendent calls attention to the fact that the study of rural pastors' salaries is about completed and will be ready for use in the near future. Arrangements are also being made for courses of instruction in rural church work in the three Seminaries. He also calls attention to the joint conference on Comity to be held in Cleveland, January 20-22, to which all of the Home Mission Executives are invited.

In *the Department of Evangelism*, Dr. Zartman spent most of the summer in preaching every Sunday and preparing himself for the carrying out of definite plans on evangelism during the current year. He is stressing visitation evangelism and has been holding a number of conferences in different sections of the Church as also in connection with the meetings of the synods. He prepared a pamphlet on "Ideal Evangelism" which contains the substance of his conference and addresses at the synods.

The Commission on Social Service had no meeting during the quarter, neither did it send out a special number of the Church papers as was anticipated. Such a special number will be issued, however, early in the new year. The Commission put the Social Pronouncements of the General Synod of 1926 into pamphlet form under the title, "The Gospel for All of Life," and also issued a leaflet on "What Your Church Can Do in Social Service and Industrial Relations."

The Department of Missionary Education, through Dr. Casselman, presents an interesting report on the Missionary Conferences which were held in various sections of the Church, calling attention to

their fine character and success in every way. Dr. Casselman calls attention especially to the Home Mission theme for next year—"What Does the Church Mean to America?" He is planning to make large use of the historical handbook on Home Missions, which he hopes will be ready for use at that time. He also calls attention to the increased use of the stereopticon slides and the moving pictures and expects to bring the moving picture lecture up to date by the addition of some new films.

The Field Secretary was busy in the interests of the three beneficiaries for Home Mission Day. He held conferences at Columbus for the Wilson Avenue Mission, at Washington for Roanoke and at Harrisburg for State College. Most of the classes were represented at these conferences and the whole program was set up very effectively. Literature has also gone out asking each pastor to name a Committee of Three in his congregation to serve as a point of contact between the Board and the congregation; also a folder for general distribution giving outstanding facts with reference to these three beneficiaries. The Home Mission Day Service is also going out together with 250,000 envelopes. The Field Secretary spent over a week at State College in the absence of a regular pastor, looking after the Reformed students there. He reports that on September 18th there were 227 students coming from Reformed families in attendance at State College.

Dr. Land for the *Harbor Mission* calls attention to the fact that most of the summer months were spent in Europe visiting friends and relatives and also attending the World Conference on Faith and Order at Lausanne. He says that there are at present more than 50,000 German people coming over under the regular quota every year and in addition many others who do not fall under the quota who are relatives and who become naturalized citizens. One of the most important parts of his work is to find suitable homes for girls and married couples while they are seeking employment in New York City.

He conducts a very large correspondence in which he answers many questions which people who are interested in immigration write to him. He is continuing

the publication of the monthly paper the *Einwanderer's Freund* and has been preaching regularly in a little Mission Church at Islip Terrace, Long Island.

IMMIGRANT BOY MEETS FAIRY GODMOTHER IN READING

JUST a little more than six years ago a 14-year-old lad left his native village of Cherevich, in Jugo-Slavia, to come to America. All his young life he had dreamed dreams of the great and glorious land across the waters, and how he would some day, when he was a little older and could earn passage money, seek his fortune there. But his dreams were modest. They included nothing more pretentious than the chance to learn a trade and become a carpenter, maybe, or a bricklayer. A profession? That was for noblemen's sons. He was a mere tradesman's son. A tradesman's son always became a tradesman. But America looked good to him, and come he did.

Graduated Six Months Ago

Just a little more than six months ago, Jasper Elmer, the Jugo-Slavian lad who wanted to come to America "to learn a trade," after battling valiantly with the language, and passing evening school, eight grades of elementary school and four of high school all in six years, was graduated with honors from the Boys' High School. Jasper will enter the school of architecture at the University of Pennsylvania.

"Jasper is a good boy," said Miss Annie Kemp, who, when things looked blue, and it seemed that the lad would have to leave the school he loved to learn a trade, waved the magic wand of opportunity by which he was able to continue his high school work.

Looking Forward to Great Things

"We—his friends and I—are looking forward to great things for Jasper," she said. "We hope that his unusual ability will bring him to fame. He is one of the family, you know, and as soon as we can arrange it, we shall find apartments near to the university. That will be best, I think. For then, Jasper will have the double advantages of home and school environment.

"After that? Paris, we hope. There's

the Paris prize, you know, and we all believe that Jasper has it in him to reach the top of his chosen profession.

Will Join Protege at School

"Jasper will leave a few days before the university opens, to arrange his schedule and become acquainted. I may not be able to go at that time. We're rearranging the house, you know—changing it into apartments—and I may not be able to get away for some time." The newly laid hardwood floor attested to the changes. "And Jasper laid it, too," declared Miss Kemp proudly. "Why, he can do anything."

"Hey, Jasper, c'mon up here a minut'," came a voice from the upper regions of the house at 522 Walnut Street, which, after Miss Kemp has made alterations, will be rented. The carpenter's voice seemed to imply an immediate need of him, so Jasper excused himself and loped up the stairs, telling the workman in the latter's own Pennsylvania German that he was coming.

Ward Can Do Most Anything

"He can do anything," repeated Miss Kemp, taking advantage of her ward's absence to tell things that Jasper's modesty would not permit to be told in his presence. "He's very artistic. You should see some of the things he has painted. He—" Jasper has returned.

"We did think of having him go to an art school. There are some wonderful ones in Philadelphia. But artists are such poorly paid creatures, and a good architect becomes a better one if he is somewhat of an artist, too. So it's going to be architecture; Jasper has decided that definitely."

And so, the young Jugo-Slav, who wooed fortune in America with the hope of "learning a trade," will in two weeks enter the school of architecture of a great university. And after that?

"Paris, we hope," says the fairy godmother.—*The Reading Times*.

SNATCHES FROM THE ANNUAL STATEMENT OF THE BOARD OF HOME MISSIONS TO THE SYNODS

The Board of Home Missions has 287 Missions on its roll. They are distributed as follows:

Eastern Synod	33
Potomac Synod	33
Pittsburgh Synod	24
German Synod of the East	9
Ohio Synod	20
Midwest Synod	17
Department of the Northwest...	88
Department of the Pacific Coast	7
Immigrant Department	56

During the fiscal year of the Board three Missions went to self-support, namely, Emanuel, Woodhaven, N. Y., McKeesport, Pa., and Karmel, Philadelphia. The Board enrolled 17 Missions during the year.

Financial

The net receipts of the Board for the year amounted to \$352,680. Of this sum \$309,547 were received through the Apportionment. The total expenditures, which included the appropriations to the Missions, the work in all of the Departments, interest and discount on notes, literature and promotion, amounted to \$365,588. In the Church-building Department the net receipts were \$85,169, and there was paid back by the Missions on their loans from the Board, together with receipts from sale of properties, \$65,146, making total receipts in the Church-building Department of \$150,315. The Board, however, invested \$250,352 in building operations for its Missions. The total receipts from the Forward Movement amounted to \$673,113. All of this has been distributed or credited on the accounts of the Missions with the Board. The investments of the Board total \$1,205,736. Building operations amounting to \$150,000 have been authorized for this coming year. Inasmuch as the Forward Movement has closed and the revenue from that source has ceased, it is important that a larger number of Church-building Funds and legacies and annuities be secured so that this large building program may be properly met. Of its bond issue the Board has sold over \$100,000, but a larger number of these bonds should be disposed of speedily.

They bear 5 per cent interest and are exempt from tax. The Board has made adequate provision for their retirement when they mature in periods of ten, fifteen and twenty years.

A Survey

The Superintendent of the Department of the East, which covers the Eastern, the Potomac, the Pittsburgh Synods and the German Synod of the East, made a study of the three larger Synods in his Department so far as the Home Mission interests are concerned for a period of ten years. In this decade in these three Synods, eighteen Missions went to self-support, six in each Synod. These eighteen Missions were on the Roll of the Board for a total number of 434 years. No distinctively new Missions were enrolled in Pittsburgh Synod in ten years and none in the Pittsburgh District in twenty years. There was only one new Mission enrolled in the Potomac Synod in ten years, and seven in the Eastern Synod. In this vast territory where the Reformed Church has 71 per cent of its membership, only eight new Missions were enrolled in the past decade. In one Classis in the very heart of the Reformed Church there has been no gain in membership in ten years, but sufficient names have been erased to have constituted a self-supporting church with 400 members every year of the decade.

Evangelism

Dr. Rufus C. Zartman has entered upon his duties as Superintendent of the Department of Evangelism. His services are available for the entire denomination. He is to be the director of Evangelism and is to create the Evangelistic spirit in every pastor and in every congregation. This will mean not simply the holding of Evangelistic Services, but of conferences of pastors and church leaders in every section of the Church so that every pastor will become his own Evangelist and every congregation an Evangelistic force.

Social Service

The Commission on Social Service has issued some helpful literature in the pub-

(Continued on Third Cover Page)

WHERE OUR MONEY GOES

The following figures indicate our receipts from and our expenditures in the Synods of our Church:

September 1, 1926 to August 31, 1927

EASTERN SYNOD

RECEIPTS			
Apportionments		\$129,453.70	
Hungarian Transfer (Lehigh Classis)		1,200.00	
			\$130,653.70
EXPENDITURES			
Appropriations (Salaries) <i>American</i>		\$24,751.18	
		<i>Hungarian</i>	11,633.26
Department of the East, one-quarter Supt. salary, traveling expense, office expense, etc.		1,524.46	
			\$37,908.90
Receipts	\$130,653.70		
Expenditures	37,908.90		
		\$92,744.80	

PITTSBURGH SYNOD

RECEIPTS			
Apportionments		\$35,366.54	
			\$35,366.54
EXPENDITURES			
Appropriations (Salaries) <i>American</i>		\$18,199.95	
		<i>Hungarian</i>	29,047.90
Department of the East, one-quarter Supt. salary, traveling expense, office expense, etc.		1,524.46	
			\$48,772.31
Expenditures	\$48,772.31		
Receipts	35,366.54		
		\$13,405.77	

POTOMAC SYNOD

RECEIPTS			
Apportionments		\$48,105.27	
			\$48,105.27
EXPENDITURES			
Appropriations (Salaries)		\$15,708.10	
Department of the East, one-quarter Supt. salary, traveling expense, office expense, etc.		1,524.46	
			\$17,232.56
Receipts	\$48,105.27		
Expenditures	17,232.56		
		\$30,872.71	

GERMAN SYNOD OF THE EAST

RECEIPTS			
Apportionments		\$8,000.54	
			\$8,000.54
EXPENDITURES			
Apportionments (Salaries)		\$8,971.66	
Department of the East, one-quarter Supt. salary, traveling expense, office expense, etc.		1,524.46	
			\$10,496.12
Expenses	\$10,496.12		
Receipts	8,000.54		
		\$2,495.58	

OHIO SYNOD		
RECEIPTS		
Apportionments		\$58,245.32
		<hr/> \$58,245.32
EXPENDITURES		
Appropriations (Salaries) <i>American</i>	\$20,178.32	
	<i>Hungarian</i>	4,875.00
Department Central West, one-half Supt. salary, traveling expense, etc.		2,034.40
		<hr/> \$27,087.72
Receipts	\$58,245.32	
Expenditures	27,087.72	
	<hr/> \$31,157.60	

MIDWEST SYNOD		
RECEIPTS		
Apportionments		\$19,057.11
		<hr/> \$19,057.11
EXPENDITURES		
Appropriations (Salaries) <i>American</i>	\$21,387.88	
	<i>Hungarian</i>	1,508.26
Department Central West, one-half Supt. salary, traveling expense, etc.		2,034.40
		<hr/> \$24,930.54
Expenditures	\$24,930.54	
Receipts	19,057.11	
	<hr/> \$5,873.43	

DEPARTMENT OF THE PACIFIC COAST

Appropriations (Salaries)		
Rev. Edward F. Evemeyer.....	\$2,700.00	
Rev. J. Mori.....	1,999.93	
American Workers	1,916.64	
Japanese Workers	6,300.00	
Hungarian Workers	1,500.00	
		<hr/> \$14,416.57
Expenses		
Rev. Edward F. Evemeyer.....	\$202.00	
Rev. J. Mori.....	600.00	
Sundry, Sawtelle Mission, Taxes, etc.....	1,717.09	
		<hr/> \$2,519.09
TOTAL EXPENDITURES		<hr/> \$16,935.66

DEPARTMENT OF THE NORTHWEST

RECEIPTS		
Apportionments	\$11,059.67	
For Indian Mission Work, from Classes.....	3,506.78	
For Indian Mission Work, from W. M. S. G. S.....	3,140.12	
Miscellaneous Sources	700.68	
		<hr/> \$18,407.25
EXPENDITURES		
Appropriations (Salaries)	\$41,619.51	
For Indian Mission Work.....	15,375.00	
Dr. Bolliger's Expenses.....	750.00	
Miscellaneous Expenses	438.20	
		<hr/> \$58,182.71
Expenditures	\$58,182.71	
Receipts	18,407.25	
	<hr/> \$39,775.46	

OBSERVATIONS OF THE TREASURER

J. S. *Wise*

HAVE you the wabbles? A recent circular issued by the Reading Railway System asks this question. It defines "The Wabbles" as a destructive ailment and gives as the remedy "the steadying quality of a great Interest." The purpose of the circular was to induce the public to prepare carefully and systematically for and plan its vacation trips as far in advance as possible. "We look back," it says, "upon our school days as among the most delightful periods of our past. Travel, as a continuation of the education begun in those happy years, holds possibilities of equal, if not greater, delights; while the chances for the accumulation of profitable knowledge cannot be estimated."

I call that very good advertising. The name suggests the cause, the "steadying quality of a great Interest," the remedy and "the accumulation of profitable knowledge" the effect. In every undertaking in life, the average man learns by experience to distinguish between cause and effect, but his chief difficulty lies in the remedy. He is loath to apply it—hence the destructive ailment, the wabbles.

Are you a wabblers? If you have no fixed purpose in life, no definite goal to reach, unwilling to pay the price, then, my friend, you are a wabblers. A wabblers at the steering wheel of an automobile is a dangerous man. So, also, is the wabblers who is unwisely entrusted with the management of the Church, State or any other enterprise. And yet, the world is full of them. They are to be found everywhere. They start out with great promise, wabble, and end in defeat.

During my lifetime, I have seen many a young man, or a young woman for that matter, join the Church and start the Christian journey of life with great joy and enthusiasm. A few years later I found them afflicted with the wabbles. Nothing was right anymore. They, perchance, had been offended by some one in the congregation; no matter whether it was by pastor, elder, deacon or even the humblest of the flock, the destructive ailment had found lodgment in their hearts

and gives fair promise of wrecking their lives.

Of course, this disease is no respecter of persons. Many of our preachers get it. To them everything is topsy-turvy except themselves. They are sure the Church will be ruined by the so-called extravagances of its several Boards. The poor, dear people must be protected from every "Interest" of the Church. The work which the Church commits to its Boards must run on platitudes and thin, vapid air. And then because, at the end of the year, there are deficits, the Boards must be censured. Whole congregations are thus impregnated with this awful disease of wabbles. The preacher has it, the consistory has it, the people have it and in the meantime the Boards are "up a tree."

These are some of the alarming effects of the disease. Let us look at a few of the causes and remedies. As in the individual, so in the congregation there must be a fixed purpose and definite goal to attain. Without "the steadying quality of a great Interest" or in other words, "A definite program," no Church can thrive. Aiming at nothing, we "get nowhere, flounder, fall, arise and stagger on in a million wasteful and destructive ways." We get the wabbles in its worst form. Lack of program in the local congregation is undoubtedly one of the reasons for the disease. Lack of consecration and sincere waiting upon the Holy Spirit of God for guidance and direction is another. Lack of courage to apply the remedy, "the steadying quality," is still another. There are many others. But in these three we will find the cause of our present apparent slump in the practical side of our Church life. I should like to name one more, however, that I think is of great importance. It is a lack of appreciation of the great contribution and blessing made to our civilization, our nation and to the world by the Church of Jesus Christ, that makes us indifferent and that is producing so many wabbly characters in these days.

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THE MINISTER AND HIS CHURCH PROGRAM

Rev. Charles D. Spotts, Lancaster, Pa.

IT IS entirely proper that among other problems of the Christian minister there should come first the Problem of His Church Program. The theological student upon entering his first field faces this stupendous problem—perhaps not fully realizing its importance, but at the same time baffled by its magnitude. The older minister who has had years of experience may be less conscious of the perplexity of this problem, and yet even to the minister ripe with experience his Church Program remains a searching problem. By the Church Program we shall mean the program of the local Church as it is related to its own needs, to the denomination of which it is a part, and to the entire society in all its relationships.

In this paper we shall attempt to find the historical basis for the so-called modern program of the Church—an approach which as far as it is possible will reveal the accepted mind and purpose of the historical founder and the spiritual father of the Christian Church. Having found such a foundation we shall assume to make the practical application necessary to the building of a Church Program of a local congregation in our own denomination. Such applications shall be illustrated by outlines—which are the result of special study plus what has been accomplished by certain congregations.

If a cardinal condition of success in the Christian ministry is an unclouded vision of the thing to be done, a second essential is the formulation of a plan by which the work can be accomplished. First, the vision of the goal, then the method of reaching it. There are two classes of ministers whose careers are tragic. The first are those who see not clearly what it is they are to do. The world for them lies shrouded in a mist. They walk like men in a fog. The second see with some degree of clearness the destination, but they are too careless or precipitate to build the agencies by which the goal can be attained. Both classes of men arrive nowhere. The first because they do not

know where they want to go; the second because they lack the wisdom of fitting means to ends.

Upon facing the problem of his Church Program, the minister at once runs up against the question of what elements constitute his Church Program. A multitude of demands are made upon the modern preacher and it is at times difficult for him to know which demands really belong to his Church Program. But every Christian minister ought to be entirely clear in his own mind as to what elements enter into his Church Program. This should not be a very difficult thing to do. In the ministry of its founder and its history of 2,000 years of development, are found certain definite elements which have come to be associated with the program of the Church. In its development the *ecclesia* has many times been corrupted and been controlled by influences untrue to its spirit, but through it all are woven certain functions which have always belonged to the *ecclesia*.



REV. CHARLES D. SPOTTS

1. *The Church as Priest*

The conception of priesthood is one of the most ancient of religious ideas and one of the most complex. The priest moves across the stage of history, clad in the garments of every faith, from highly colored Brahmanism to the austere religion of Mohammed. He has been the instrument of human sacrifice, he has stood by reeking altars; he has poured forth the libation of innocent blood in the temples of many gods. Endless prayer and intercession also he has presented. With the fragrance of his incense, with the music of his choirs, with the splendor of his vestments, with the symbols of his ritual, he has embodied and illustrated the mysteries of the spirit in the sanctuaries of Buddha and in the holy places of Pagan worship, as well as in the temple of Israel. Other and gentler duties, too, he has performed, in ministrations to the troubled and the sorrowful and the dying; touching the fevered forehead of mortality with the healing peace of the invisible and committing the passing soul to the hands of the Infinite mercy.

Now it is of the utmost importance to remember that our Lord was in evident sympathy with the functions and program of the Jewish Priest. The relation of Jesus to the temple and its services has puzzled many readers of the Gospel. They would have expected to find in His teaching some indication of hostility towards ritual forms and ceremonies. Yet no such evidence of antagonism is to be found in His references to the Holy Place. On the contrary He speaks with reverence of His Father's House and He attends its feasts and its offices of worship. We feel secure in concluding that the church founded by Christ has a priestly function to perform. It has been performing this task during the past 2000 years and this still remains one of its functions.

The priestly function of the modern Protestant Church expresses itself in many ways, and presents one aspect of the minister's Church Program. This function expresses itself in the following parts of the Church's Program—prayer, sacraments, music, Scripture reading, congregational fellowship, and pastoral

oversight. Whether he likes it or not the modern minister must include the above functions in his work. They constitute his priestly ministry. They are not only modern, but have belonged to the Christian Church ever since its founding and they received the stamp of approval from the Master Builder.

A Christian congregation is a human unit, and in a sense may be said to have a soul. A power proceeds from each individual heart and all these separate powers, when blended, constitute another and a higher form of power. A congregation of five hundred persons is something more than 500 individuals. When two or three are assembled, the Lord of Life is present with the isolated soul. A congregation possesses a disposition as pronounced and characteristic as that of any of its members. Part of the minister's Church Program is to mould this disposition. The moulding process passes through the most critical stages in the hours of public worship.

In the moulding of the congregational disposition, no form of worship is so efficacious as public prayer. The times for public prayer are mapped out for the minister two times on Sunday at the regular services, at the mid-week services, at funerals, and at other special meetings. To be prepared for this part of his program the minister must always be a man of prayer. Only a man constant in prayer can preach the Gospel with power. The young minister must give his days and nights to the study of the classics of the devotional literature of the church, and will mediate often upon the themes which have in them most power to solemnize and open the heart. For the minister must lead his people in prayer. Prayers are a part of his publication of the love of God. Therefore it is the duty of the minister to prepare his prayers—or at least to prepare for them—and no part of his work is more difficult and taxing. If you want to know its importance turn to the chapter "Pulpit and Altar" in Gladden's "The Christian Pastor and the Working Church." More things are wrought by the preacher's prayers than the preacher himself dreams of.

The worship service is, after all, the essential part of the minister's Church

Program. The Church might surrender many of its theologies and creeds, and yet remain a church, but if it ceased its service of worship it would deny its Master, and must perish in its self-contempt. The crowning observance of Christian worship, containing within itself all the elements of prayer: adoration, thanksgiving, penitence, petition, and intercession, is the Lord's Supper. It is the supreme act of Christian priesthood, the type and perfection of the bloodless and reasonable sacrifice. The administration of the Lord's Supper is a sacred duty to which the pastor must give serious thought. Careful and reverent performance of it is essential. This is also true of the minister in relation to the administration of the other sacraments.

Music has always been and always will be a part of the minister's Church Program and often the most perplexing part. Men have from the beginning loved music. There is a Lamech singing in the early dawn of the history of every people. The Jewish church seized upon this natural aptitude and made use of it in the temple service in every synagogue, and in every Jewish home. What the Jewish Church did well, the Christian Church has done still better. But like all things divine, music is dangerous. Many churches have what they call their music problem. Display in the house of God is abominable and music, when used for display, instead of being an angel to build up, becomes a devil to tear down. The minister will therefore be watchful as to the personality and spirit of the person who is chosen leader of the Church music. The musical director must be a Christian person. Then the people must be granted their rightful place in the worship. All the people must be given an opportunity to sing. Only a songful church can listen appreciatively to a sermon, or engage triumphantly in Christian service. Many a minister would today have a larger and more responsive congregation had he only persistently and systematically encouraged his people to take part in the service of song.

Bible reading is another phase of the minister's priestly function. Like prayer and song it is also a form of preaching; it antedates our modern sermon. At the Council of Jerusalem, James identified

preaching and reading when he said, "Moses from generations of old hath in every city them that preach him, being read in the synagogue every Sabbath." Why should we not regard the public reading of holy Scripture as a form of preaching and not as a preliminary to be hurried through while the members of the congregation are finding their pews, but an integral and cardinal part of the preaching service? There are reasons why Bible reading in the Church should just now be exalted. We are living in a hurried age, and the pressure of life is tremendous. Men cannot and do not read the Bible as they did even a generation ago. Therefore it is the business of the minister to read the Bible to a generation too preoccupied to read it for itself. To do this the Scripture lessons must be planned. The man who reads to his people the first chapter that happens to occur to him, is like the man who preaches a sermon on the first text on which his eye happens to alight. Various lectionaries and Pericopes—tables of Bible lessons—have been prepared by various branches of the Christian Church but no one of them, in my judgment, is satisfactory. I agree with Dr. Jefferson that a minister should plan his Scripture lessons for at least three or five years ahead. Let him go carefully through the Bible, culling out the chapters which contain milk or meat for the present generation, and let these selected passages be arranged in an ordered sequence, which can be traveled through for at least five years. The building of this lectionary is one of the first pieces of constructive work to which a young minister may wisely devote not a few of his leisure hours.

The next priestly function of the minister is the creating of fellowship in his flock. "Brotherhood" is St. Peter's name for the Church. "Be ye all like minded, compassionate, loving as brothers, tender-hearted, humble-minded." This sums up his idea of the disposition which church members should have toward one another. St. James and St. Paul also believed this as the fulfillment of Christ's new commandment of love. But when we close our New Testament and look around us we find ourselves in a different world. The Roman Catholic idea of the Church is not the idea of Peter nor has

Protestantism ever read with unclouded eye what the New Testament says about the Church. We have made the preaching of the word and the administration of the sacraments most prominent. But preaching is not sufficient to make a church, nor is the proper administration of the sacraments. "A church is a brotherhood, a school for training in fellowship, a home for the cultivation of the social virtues and the human graces, a society in which men are bound together in sympathy and holy service by a common allegiance to the Son of God." To create an ampler and a warmer fellowship inside the Church of Jesus is truly one of the priestly functions of the Christian minister. Many ministers shrink from this work as something narrowing and unworthy. Such must realize that without fellowship faith is empty, hope is darkened, love is starved. A man's love for his church depends in large measure upon the relationship established between himself and his fellow-members. Unless a person enters into the social life of the Church, he is practically not a member of it at all. Listening to a preacher speaking on religious topics every Sunday does not make one a Church member, even though his name is on the Church roll. Fellowship is of the essence of Church membership, and to cultivate and to enrich it is the primary task of the Christian minister.

Closely related to the creating of fellowship is the problem of Pastoral oversight. The question of finding time for the work of pastoral visitation is one that burdens the mind of many a faithful pastor. If the parish is not too large the minister can annually make a systematic visitation of his entire parish. This is especially necessary the first year in a new parish. For this purpose the minister should have a membership roll of some nature. A very satisfactory device is a loose-leaf notebook containing a geographical list of all the families in his parish. Under each family should be included the family name and address—the first names of all the children, their birthdays—places for checking memberships of Church, Church School, and other organizations. Five families can easily be put on one page. Such a list will prove very valuable.

For large congregations we might sug-

gest something like the plan of Dr. Clausen in his Book, "The Technique of a Minister," page 99.

There may also be a special committee to assist the pastor in this work. The congregation should be divided into small geographical districts containing fifteen to twenty families each. The Superintendent of each district should be an elder or deacon. Around the Superintendent of the district a committee should be grouped. This committee should be large enough to enable them as visitors to go two by two and cover the district in half a day. The day for visiting should be the same in all districts. At least three such days might be profitably devoted to this work each year, each day having a specific aim. The Autumn Rally Visitation Day, held on the Sunday before Rally Day, may be made an effective means to arouse every member of the Church and Church School, to find new members, and to stimulate a habit of regular attendance. The New Year Visitation may be devoted to the educational interests stimulating the organization of Mission Study Classes, the Catechetical work, the Extension Division of the Church School, and attendance at Church services. The annual Every Member Canvass Day is the equivalent of an additional visitation day. This work can be done by the same committee. This plan of visitation quickens the life of the congregation in every department. It trains workers, promotes fellowship, and raises the average of efficiency in prayer, attendance, giving, and service.

These then are the priestly functions of the Christian minister as he faces his Church Program, viz.: prayer, the administration of the sacraments, music, Scripture reading, promoting a spirit of fellowship, and pastoral visitation. When shall these functions be exercised? For all but the last two the answer is simple. This part of the minister's program is all mapped out for him—the regular Sunday Service, the Communion and Preparatory Service, the mid-week service, and the special days and seasons. Into these set meetings the minister must pour the libations of his priestly office—but libations which have been thoroughly seasoned by careful thought and planning.

(To be continued in next issue)

THE SOCIAL SERVICE COMMISSION

James M. Mullan, Executive Secretary

RELIGIOUS MOTION PICTURES

IN 1925 there was organized in New York The Religious Motion Picture Foundation to experiment in the production and distribution of motion pictures for Church use, under the auspices of the Harmon Foundation. Mr. William E. Harmon was himself the sponsor of the undertaking, in the hope that by the use of motion pictures having an artistic and reverential appeal attendance upon church services, especially in the smaller churches, might be stimulated; and that "a renaissance of Christian devotion may actually be brought about." Mr. Harmon knew some church history, recalling that in the tenth and twelfth centuries stained glass windows, and later music, were introduced to heighten the richness and dignity of public worship. So he believed that, if faithfully depicted, inspirational and beautiful motion pictures on Biblical and religious texts might render a similar service today when the churches are facing what appears to be a crisis in church attendance. In the words of the Foundation, he hoped in this way "to establish a setting where formal worship might take place that would by its own inherent beauty attract the casual and indifferent churchgoer and at the same time form a background for effective preaching."

Prompted by this laudable motive, active and friendly relations were established on the part of The Religious Motion Picture Foundation with the Federal Council of Churches and with the Motion Picture Producers and Distributors of America to combine idealism and efficiency in the undertaking. In order, however, to determine if possible whether or not the use of suitable pictures as a definite part of worship would stimulate increased attendance, the Foundation conducted a ten-weeks' test during the spring and summer of 1925 with such pictures as were then available. The result was an average increase in church attendance of

about 40% without resort to publicity other than the usual announcements of services. Encouraged by this result it was decided to extend the experiment to include the making of a few simple one and two-reel films centering around the teachings of Jesus. Four pictures have been made, one result of which at least has been to prove the practicability of producing short pictures of a purely religious nature at relatively small cost, subject to improvement in technique and treatment by constructive criticism to the extent church people are willing to cooperate.

These pictures are "Christ Confounds His Critics" (John 8:3-11); "The Unwelcome Guest" (Luke 7:36-50); "Forgive Us Our Debts" (Matt. 18:23-35); and "The Rich Young Ruler" (Matt. 19:16-23). During their initial distribution these pictures will rent per showing, the first two at \$7.50 each, the last two at \$12.50 each, and the series of four, distributed at convenient intervals, for \$30.00.

The Religious Motion Picture Foundation Service (140 Nassau Street, New York City), has issued a pamphlet describing these pictures with a suggested form of service for each picture, suggested hymns, and suggested sermon topics. A copy of this may be had by addressing the Foundation.

Recently an Associated Press report to the newspapers stated that these four pictures have had 174 showings in 86 churches of all sizes and almost all denominations, and that the showings have demonstrated that such settings for sermons do increase church attendance. Miss Beattie, secretary of the Foundation, is quoted in this dispatch as saying: "Mr. Harmon is so gratified with what has been accomplished that it has been decided to continue the distribution of our four films indefinitely and if a proper organization should care to take up the

work of production, at the point it is now the Foundation would be glad to co-operate with it. From now on rental charges on our pictures will be materially reduced so that even the smallest churches may take advantage of them."

This report states that more Presbyterian churches have shown the pictures than those of any other denomination, with the Congregationalists and Methodists close behind in second place, Episcopal and Dutch Reformed Churches third, and Baptist, fourth. Twenty-one of the showings were in New York City, twelve others in New York State, fourteen in New Jersey, and the rest spread over the country, with more than six in any one state. Only six ministers were

reported as having opposed the use of motion pictures as part of a religious service after showings in their churches, and nearly all reported gains in attendance.

"The religious motion picture has exactly the same relation to religious life that the commercial picture has to secular life. At the risk of exaggeration, this experimental work with church films is looked upon by those connected with the Religious Motion Picture Foundation as one of prophetic vision might have regarded the first printing press, or as one to whom the future was clear might have looked upon the feeble, wavering, early aeroplane," quoting Mr. Harmon.

"THE KING OF KINGS"

This remarkable picture is not only an artistic achievement in film production but it is "a notable demonstration of what may be accomplished when the religious and dramatic forces co-operate in a spirit of understanding and appreciation." This is what the Administrative Committee of the Federal Council of Churches has declared in commending the producer and director, Mr. Cecil B. DeMille, and those associated with him for this noble work. The Drama Committee of the Federal Council co-operated in the construction of the story and in making known to the director the desires and sentiments of the

Christian forces in America. Dr. S. Parkes Cadman, president of the Federal Council of Churches, declares it to be the best motion picture in the world today, expresses the sincere hope that it will travel from New York to San Francisco and as far north and south, and says it is a picture no man, woman or child should miss seeing. To those of us who have believed in the motion picture as an agency for proclaiming and teaching religion this great picture reenforces our faith and gives us renewed confidence in the possibilities of the motion picture for spiritual ends.

A WORTHY SERVICE

Some time ago our Social Service Commission was asked whether the editors of our church papers could not render their readers a valuable service by listing from time to time motion picture films that they could recommend, as they sometimes do with books. We put the question to the editors but it seemed to them impracticable, though commending the idea for local service. Such a service on the part of somebody or some group in their respective communities certainly might be rendered with much profit. Upon inquiry we found that in Philadelphia that sort of service is being rendered by the Civic Club of Philadelphia, and allied organ-

izations through a Committee on Motion Pictures. This Committee issues from time to time bulletins listing the pictures passed by the Pennsylvania State Board of Censors and approved by the Committee. These films are classified and are marked so as to help their constituencies to know beforehand the relative value of the pictures. For instance, pictures marked "A" are considered good; "B" harmless, but second rate as to plot and product; "J" suitable for juveniles, though of interest to anyone; and those especially recommended are marked with an asterisk. The address of the Civic Club is 1300 Spruce Street.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

THE TIME OF DAY IN JAPAN

SOON after my arrival in Japan in 1883 I attended a conference of the missionaries held in Tsukiji, Tokyo. The theme of the discussion was "The Condition and Progress of the Work, and the Influence of Christianity in Japan at the Present Time." Many encouraging things were said and hopeful was the word that seemed to express the sentiment of the members who were present. A statement was made by one of the older missionaries which I remember to this day. He said, "It is now *dawn* in Japan"; by which he meant the progress made at that early time and the influence of the religion of Christ was such that it had begun to disperse the dark hours of paganism and was heralding the coming day of the Kingdom of Righteousness in that country. Some years later Dr. J. H. DeForest of the American Board Mission wrote his book entitled, "Sunrise in the Sunrise Kingdom." This book was widely read and much used at the time as a text book for Foreign Mission study classes. Sunrise is an advance on day-dawn. At dawn the sun is still below the horizon and at sunrise the orb of day has risen above the horizon and brightens the day. This book spoke of the progress of Christian work in Japan. If we use the figure of the clock, it shows the hands to have moved forward and the clock to have struck another hour.

At the present time the pertinent question is, What o'clock is it now in Japan as it regards the progress of Mission work and the present status of Christianity in the Kingdom of the Rising Sun? I have said in addresses made here in the home country that it may be said that it is 9 o'clock of the day. By that I mean that the Sun of Righteousness has risen above the horizon and is moving forward slowly but surely, towards mid-day; that it is illuminating

the mountain peaks of society in that country. More than that, it is shining down over the mountainsides into the valleys below where live fifty-eight millions of God's children, the majority of whom are still without God and without Christ.

In this article I wish to make an appeal for Japan. A plea for advance Mission work in that country. I make this because of the great need of the work; because of the "unfinished task" that remains; a task that challenges the Church of Jesus Christ to go in and possess the land.

Because of the wonderful progress that Japan has made along all lines pertaining to a material civilization, there are people—that is some people, who have gotten the idea that Japan is now able to get along without Missionaries, and the financial support of Western churches. At any rate, that there is no need of keeping up, or much less increasing, the missionary force. Or it may be that we missionaries while at home, have spoken in such glowing terms of progress made in mission work and of the hopeful and promising conditions of mission work that we may have left thereby a wrong impression upon our home people. But whatever the progress made, and it is great and most encouraging, we dare not forget that we are still in the beginning, that there is an unfinished task which is simply tremendous.

Dr. Harvey Brokaw, of the Presbyterian Mission in Japan, has written an account in the *Missionary Review of the World*, in which he speaks of this "unfinished task." He quotes figures and gives facts which go to show that he is right in what he says. He makes it clear that conditions in Japan are such as demand advance missionary efforts. No decrease of missionaries, but rather an

increase. Not retrenchment but an advance along the whole line of mission endeavor, should be the watchword. He speaks of the rural population which is 75% of the whole population, and which is yet unreached. He reminds us of the fact that only one-half of one percent of the people are enrolled as church members. He makes out a clear case of a great "unfinished task" that needs to be done. In speaking of our own Reformed Church, during the last ten years we have not done more than simply filled up the depleted ranks of our force in Japan. Perhaps there has been an increase of three or four during a period of six years. On account of retirement, sickness and death the number of our Evangelistic missionaries has barely kept up and the work has been crippled; there are several vacancies on account of which we need an increase. Another great need is chapels. We have built or helped to build, a number of these and yet there are other places which are sadly in need of

houses of worship. Missionaries are needed, and will be needed to keep up our most successful school work, to serve on the teaching staff and on Boards of Control of our Educational Institutions.

Doors are open everywhere, Missionaries are invited and welcome, officials and business men speak in their favor, the Christian leaders among the Japanese realize that they cannot keep up the work without the Missionaries and support from abroad.

I, therefore, appeal to our young men and young women to enlist for Japan. They can have a career there as well as in any other mission field. I feel very sure that if our own Church and the other churches of the West heed the challenge the hands of the clock will continue to move forward and the time will come when they will point to the noonday hour, and then it shall be said that a great nation has been won for Christ.

J. P. MOORE.

Lansdale, Pa.

PREACHING THE GOSPEL UNDER DIFFICULTIES

TWO hundred Chinese in Karuizawa with no religious services, was a thought which was a source of anxiety to the missionaries from China who were summering in this mountain resort of Japan. There is no paucity of church services in either the English or Japanese languages. However, most of the Chinese can understand little of either, certainly not enough to glean the meaning from a sermon. They were left, therefore, without a means of becoming acquainted with Him, who came that all men might have life.

A short meeting of those interested in work for the Chinese in the community, resulted in the appointment of a committee headed by Bishop Maloney.

Immediately there became apparent the difficulties which would arise in any meeting because of the differences in Chinese dialects. There were people from many provinces, and they spoke almost as many dialects. To those who came from the south, the Mandarin of the north sounded like some terrible jargon of sounds, while those who spoke

Mandarin, felt that they were not listening to Chinese when the Shanghai or Ningpo dialects were spoken. There seemed to be but one solution—that at each service there should be a number of talks by people from different sections of China, and so each listener could understand at least one part of the service.

A get-acquainted meeting was held one Thursday evening with special music and talks preceded by tea and cakes. The first service was held on the Sunday following, August 21st, eighteen Chinese being present. Several Chinese students and teachers who were living in Karuizawa, made it possible to get speakers and leaders from the Chinese themselves, as well as from the missionary group.

What a joy it was for all—Chinese and missionaries alike—to be able to stand and sing "China Thy Land I Love" and to repeat together again "O Men Tsai Tien Sang Tih Fu" (The Lord's Prayer)!

At the second service an opportunity was given for those who wanted to confess their sins and express their faith, to

do so, for much personal work had been done in the meantime. Great was the joy when three men arose, were questioned and expressed their faith in Christ and their desire to be His followers! One young man said that he had attended Church and had been an inquirer at Chefoo. Then he had come to Japan and for three years, he had no opportunity to attend a service which he could understand. Life had been difficult in a

strange land and he felt the need of the Master.

Because of these three who have given themselves to Christ, and because of the Christians in the group who again had an opportunity to worship in their native tongue, the meetings have been most worth-while. There is but one regret and that is, that the services were not arranged for earlier in the season.

ANNETTA H. WINTER.

Sendai, Japan.

FROM A DIARY AT TAKAYAMA BEACH, JAPAN

Carol Day Noss

July 12, 1927.

HERE we are at dear old Takayama again! The same blue sea, blue sky and golden sunlight, and the same pine-clad hills, dotted with cottages of silvery gray or mellow brown, gave me the same old thrill as I came around the bend of the Hanabuchi Road for this, my fifteenth season. Glad I came early and can watch the awakening of the "little hills" until they "rejoice on every side," as they already rejoice at little Nakayama, peopled with Schroers, Snyders and Nosses.

Monday was rainy, but this morning's brilliant sun called out the Takayama clotheslines, most of them but recently released from their task of embracing well-stuffed *kari* (traveling baskets)—and the water-carriers are cheerfully toiling up and down the slippery paths between the well and the various back-porches. I believe they are really glad when the foreigners come!

Mr. Suzuki's neat little store crouched close by the beaten path from beach to beach is already doing a good business. The fragrance of Morinaga chocolate lures the passing barefoot boys, including Stoudts, Nosses and Fespermans—and once inside they feel the need of many things, from Log-Cabin Syrup and Purity Peanut Butter, to thumb-tacks and sun-burn lotions.

There comes young Sakamoto San with a basket of vegetables swinging from either end of a bamboo pole, and a smile broad enough to ripen any of his

wares that may have been wakened prematurely from their beds on the "Seven Hills!"—Verily, the Takayama season has begun!

July 17, Sunday.

The "heavens" were "declaring" at Takayama today. When the old bell of Assembly Hall rang out across the hills at 9 o'clock, it might have been the magic pipe of the far-famed Hamelin Piper, for "Out of the houses the children came running," eager to greet their friends of last season, and keen to appreciate the carefully planned Sunday School program, delightfully punctuated by Mr. Ankeney's big trombone.

Another wielding of the big bell by the tawny arm of Richard Faust brought out most of the fathers and mothers to join the children at morning worship. Mr. Snyder's solo, "Hold Thou My Hand," sympathetically rendered with Mrs. Faust at the organ, was a fitting introduction to the further development of the same theme by the speaker of the morning. Together we worshipped under the pines beside the sea, and from our hearts we sang:

"O God, our help in ages past,
Our hope for years to come,
Be Thou our guide while life shall last,
And our eternal home."

July 22.

The "Seventh Plague" of Takayama is with us now! A certain yellow moth of small dimensions but with a mighty

poison powder on its wings has visited the cottagers and left them frantically scratching. A few were so poisoned as to require medical aid from Sendai, but most of us are relieved by painting our afflicted portions with a syrupy fluid called *Fukain* or *Nomubekarazu*, if you prefer! Other pests to be reckoned with are mosquitoes, flies, bu-yu (tiny gnats that bite), snakes, mildew and boils. Fortunately, these enemies do not attack simultaneously, and be it known that even at their worst they have never succeeded in quashing the spirits of Takayama lovers. That is because the army of Takayama delights is too many for them. In fact the grand old ocean alone brings joy enough to offset the seven plagues, besides being an antidote for most of them. It has been on its best behavior during the past week, beguiling many a sleepy-head to forego his extra morning nap for a 6 o'clock swim. Our most ardent bathers claim a record of four swims a day, and declare 9 P. M. the "witching hour." We all admit the beauty of moonlight on the ocean, but few know the spell of swimming through phosphorescent waves, where each stroke of the arm leaves a trail of white radiance, and the oldest bathing suit becomes a sparkling evening dress.

July 26.

With the sea-breezes today were mingled the savory odors that annually announce the preparation of Community Camp Supper, familiarly known as "Grab Supper," by the less proper children. Said children bravely resolved to fast at noon that their capacities might be limitless at 5.30 o'clock. The Refreshment Committee, however, was not alarmed, knowing the power of the 11 o'clock swim to break down the strongest of morning resolutions—at the hour appointed, one hundred and twelve hungry Takayamaites followed their noses to the pine-circled open space between the Schneider and the Madeley cottages and made a concerted attack upon the orderly, but altogether helpless ranks drawn up for their demolition. Fried chicken, scalloped potatoes, salads in reds and yel-

lows and greens, cereal meat-loaf, coffee, cocoa, ice-cream and cake all "had their day and ceased to be," and out of their ashes, as it were, rose the Spirits of Mirth and Sociability, which kept the "dissipated" colony awake until nearly 10 o'clock!

August 6.

Nature seems to have been "showing off" at Takayama this week. First, she sent a heat-wave leaving a trail of sickness in its wake. Yesterday, a cloudburst coming out of an almost clear sky, drenched all who chanced to be a half minute from shelter. Not satisfied with these demonstrations, she abruptly cut short our slumbers at 6 o'clock this morning with an earthquake of about one minute's duration. A roaring as of a strong wind preceded the shock, and the ocean seemed to rumble angrily for some seconds after it had passed.

August 13.

The two motorboats of Hanabuchi Harbor are working overtime today. At 3 o'clock the narrow path through the rice fields lying between Takayama and Hanabuchi was alive with a procession of enthusiastic campers, mostly youthful, bearing lunch baskets and sweaters under protest. They will sail to Matsushima to witness a time-honored custom of the country, namely the launching of tiny straw boats, which, bearing illuminations in honor of the dead, dance like will o' the wisps over the waves, never to return. Our campers will return by moonlight, their lunch baskets filled with such sea-spoils as are always on display at the enticing island booths of Matsushima.

August 21.

Last evening thirty members of the R. C. U. S. met at the Fesperman Cottage for a "Fare-Welcome Birthday Party," in honor of the return of Dr. and Mrs. Gerhard, from America; the impending departure of Mr. and Mrs. Snyder for Shanghai and the -th birthday of Dr. Faust. As it was Dr. Faust's first outing after a week's illness, no doubt he

enjoyed the genial social atmosphere more than the "feast of fat things."

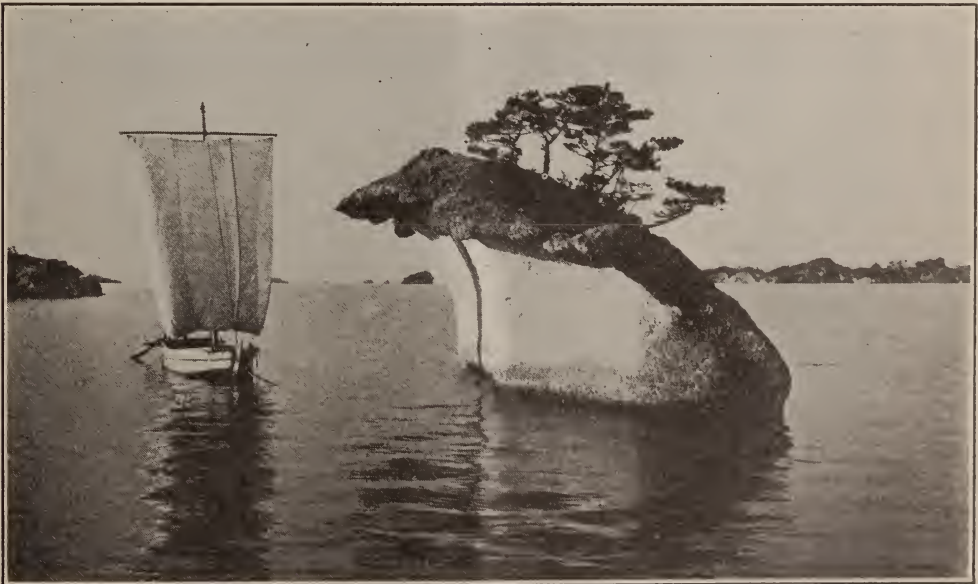
The rustic pulpit in our Assembly Hall was occupied this Sunday morning by Dr. Fry, of the Mission Board of the Christian Church. He and Mrs. Fry were among the earliest settlers of Takayama, and for years they have been conducting a summer Sunday School in the neighboring village of Hanabuchi, going over through the rice fields twice a week, rain or shine, to give the unkempt and spiritually-starved children of a hundred fishermen a taste of the Bread of Life. Our Sunday morning offerings, the balance from the Sunday School treasury, and the proceeds from our entertainments during the season are given for medical relief work, especially for the treatment of diseased eyes, that is being carried on in this little village of Hanabuchi under the supervision of Mr. Stoudt. The contributions this season amount to three hundred and twenty-five yen. Through these ministrations, we look for great improvement in the vision, physically and spiritually, of our neighbors across the rice fields, in the years to come.

September 3.

After three days' rain, the sun shines as only the Takayama sun can. In fact sea, sky, air and fragrant pines all seem to be vieing with one another to tempt the missionary to extend his vacation yet a little. But the many closed cottages prove that the call of duty is being obeyed, though we wish the calendar said "August 3," instead of "September 3." The following poem, written ten years ago by a Takayama enthusiast in imitation of Kipling, voices our sentiments with regard to our little Paradise on the "far" side of the Pacific:

Oh, it's "Takayama this, and Takayama that,"
And "Takayama's such a lonesome place to be,"
But—when you're renting cottages it's
"Find a house for me at Takayama, by the
blooming, booming, beating, beaming, bor-
ing, bounding sea,"
For it's all along o' bathing suits, and all along
o' boats,
And all along o' gentlemen without their shoes
and coats.

Oh, it's Takayama this, and Takayama that,
And "Takayama gets no grub at all."
But—when you go to buy your tickets, mind
the Shiogama scrawl;



ONE OF THE MANY BEAUTIFUL ISLANDS IN MATUSHIMA BAY, JAPAN

That's for Takayama, by the ripping, romping,
rearing, roaring, rolling, roaming sea;
For it's all along o' three sen crabs, and all
along o' fish,
And all along o' doing things exactly as you
wish.

Oh, it's Takayama this, and Takayama that,
And "Takayama is most awful slow;"

But—when you're looking up my address, you
can just most surely know

It is TAKAYAMA, by the shining, sheening,
shimmering, simmering, seething, sound-
ing sea;

For it's all along o' decent folks, and all along
o' rest,

And all along o' feeling's if you'd like to do
your best.

THE "BROTHERHOOD" IN THE AMERICAN SCHOOL FOR BOYS, BAGHDAD

By Rev. Calvin K. Staudt

ONE of the most remarkable activities in the American School for Boys, Baghdad, is the work of the School Brotherhood. This is an organization among the teachers and students which has been very popular and has done a great good and been a great blessing in the school. Through this Brotherhood a fine Christian spirit has been created and a unity attained among diverse religions and races that is unprecedented. Withal it has given one a splendid opportunity of making Christ known to non-Christians and showing them by word and deed the way of the Christian life.

The Brotherhood is a religious organization on the order of a College Y. M. C. A. The word "Brotherhood" was carefully and purposely selected, for it is a word which the people of the Near East should learn to know and understand. Like a Y. M. C. A. the organization is Christian in its aim and purpose. The word Christ is in the pledge which members are required to affirm and sign. Non-Christians in the Near East have little or no objection to the word Christ, but they hate the word Christian. Their knowledge of Christianity is largely confined to indigenous Christians, and "Christian" here stands for a political group or party, rather than a religious life. Being associated with politics it calls up in the minds of non-Christians intrigue, deception, injustice and all the ugly vices. Besides, the young people who have been under the tutelage of Moslem sheikhs or Jewish rabbis have been taught to hate Christians. Hence in doing effective missionary work in the Near East the secret is to have Christ on your lips continually, but sparingly the

word Christian. By and by non-Christians will learn by your life and your teachings what Christianity really means and what a Christian really is.

The aim of the Brotherhood in the American School for Boys, Baghdad, is threefold. It aims first to cultivate the spirit of brotherhood. This is much needed in the Near East where races and religions are antagonistic. Children are born and taught to hate one another; they curse each other's religion. "May God burn your religion," is the most piercing thrust one can give, and often results in a quarrel or fight. To inculcate the spirit of brotherhood and to teach young people how to love one another, is one of the greatest services that can be rendered to this land of hates and curses. Furthermore, the lack of co-operation in government and business has retarded progress, and the only antidote is the teaching of Christian brotherhood.

In the second place, the aim is to make Christ known to the students and to show them the way to Christian living. Every member promises that, through God's help, he will try to live a life pleasing to Christ. In the devotional meetings, which are held weekly, there is the reading of Scripture, the singing of Christian hymns, prayers and a talk usually on the Christian life. The speakers have been the teachers of the school, Y. M. C. A. workers, English chaplains, and ministers, missionaries and educators who visited Baghdad. These in various ways have pointed out the true way of life. A great missionary opportunity, indeed!

In the third place, the Society, through its committees and activities, clearly shows and definitely trains young people

in Christian service. The devotional prayer meetings held every week are important, but the various activities of the Brotherhood apart from these meetings are equally important. Thus, for instance, the officers and chairmen of committees met almost every week to discuss ways and means of serving the students and the world beyond the school. The special committees, of which there were five, did their work faithfully, though more might have been done should teachers and principal have had more time to direct the work. Sometimes when one was sick a Moslem, a Jew and a Christian went together to cheer the patient and to talk to him about the school and his lessons. Committees were purposely selected to represent divergent elements in religion and race, to the end that all might learn how to work together in a Christian spirit.

The aim and purpose of the Brotherhood is avowedly expressed in the pledge which every one in becoming a member was obliged to sign publicly in the presence of the other members. It is the same pledge which was framed by me for the Preparatory Brotherhood in the American University of Beirut, after the Great War, when a similar organization

was founded, of which I was president for three years. The pledge reads: "I in joining this Society express a desire to cultivate the spirit of brotherhood; and promise, through God's help, to live a life pleasing to Christ who taught the true meaning of brotherhood; and agree to take an active part in the various activities of the Society."

The School Brotherhood of the American School for Boys in Baghdad was organized two years ago when the school was established. The first year about fifty signed the pledge and joined the Society. This last year (1926-1927) the enrollment went up to nearly a hundred—all confined to the High School boys. It is significant to know that nearly all the Moslem boys took the pledge as well as a number of Jews. These non-Christian boys scarcely ever missed a devotional meeting and some became very active. All the "nawabs" or princes were members and so also was the representative of the Naqib family. The Shiah boys from the Holy Cities became much interested and to them the teachings and principles of the Brotherhood meant a new life and a new world. A Kadhemain boy, who comes from a Holy



ASSEMBLY OF THE AMERICAN SCHOOL FOR BOYS AT BAGHDAD

City where they recently killed one another in the Mosque in their fanatic devotion, did more than any one else, except the president, in inviting students and in arranging the rooms for the meetings and in seeing to it that every one had a hymn book. A Kerbela boy, from another Holy City, who had lost his hold on life and was contemplating suicide before he came to school, got his direction in the Brotherhood meeting the first week he entered school; and he who was consciously wrong, inferior and unhappy became consciously right, superior and happy.

The average attendance at the meetings during the year was ninety. Two adjoining class rooms were usually packed and sometimes these overflowed on the balcony. Many more would often have attended had there been more room. It certainly is an inspiring scene to see all races and religions in the Near East gather together in a religious meeting singing Christian hymns and listening most attentively to a stirring address. Sometimes the students themselves took part in the meetings. Former students often came on a Friday afternoon to attend the meetings. A Sayyid—a descendant of Mohammed—who was in the school the first year, but who is now

in the Military Training School, scarcely ever failed to be present.

The president of the Brotherhood, during the last year, was a Christian, the Vice-President a Druse, the Secretary a Jew and the Treasurer a Moslem. Every cabinet meeting as well as every committee meeting was opened with prayer; and teachers and students felt that in and through it all is the abiding presence of God, whom they had learned to think of in the Christian way of Father.

No one can tell how many souls were definitely touched and helped. One thing, however, was evident that the boys who regularly attended the Brotherhood meetings improved in morals—some being completely changed—and all began to think and feel and act as we hoped and prayed they should. "Thy Kingdom Come!" that prayer, in part at least, was fulfilled in the fine work of the Brotherhood in the American School for Boys in Baghdad. In his annual report, read before the whole student body, the president, who is one of the teachers, writes: "There is no question about the great success attained by the Society, this year and last, in preaching the word of the Gospel . . . and in directing the thoughts of the students toward the ideals and high principles of the Lord Jesus Christ." Cedars of Lebanon, Syria.

"PETER'S PARENTS"

DO you remember Peter, the little Chinese boy? We promised to tell something about his father and mother.

Well, long before Peter was born, Peter's father came to Lakeside as a young boy, named *Heh An*. Now, "Heh An" was that boy's baby-name, and so far as I can make out, it means "darkness." Why Heh An was named "Darkness" I am sure I cannot tell! Any way, Heh An had lived on a farm many miles out in the country—he and a younger brother, they and their widowed mother, and two "sisters," who were not really sisters but orphan girls who had been taken into the family to be brought up as wives for the two brothers. They were what the Chinese call "hsi-foo's," that is, daughters-in-law.

It was rather a large family for the widowed mother—five of them; and when the weather was dry and the rice crop failed it was not easy to feed and clothe so many. So Heh An, while still a very young boy was started out on the long road to Yochow to search for work. He had a relative at Lakeside, and through him found a very humble position in the school kitchens. He worked hard, was kicked about, and got very little pay, and one day we found him crying. We comforted and encouraged him and kept an eye on him. Seeing him industrious, we secured him a better position in the school dining room, and later took him into our own house and taught him to do all the kinds of work to be done in a home. He proved to be very methodical about his



CHEN ER FU, HIS WIFE, HIS MOTHER AND PETER

But though Chen Er had no opportunity to go to day-school, he did avail himself of the opportunity, even after Peter was born, of attending the Huping night-school for cooks and workmen, and there he learned to read and write and even to do some English. He learned enough Chinese characters, so that the Evangelist could help him to read the Bible and to study the catechism. Chen Er studied the catechism and asked for baptism, and after examination, he was baptized and received into the church at Lakeside. Even when the anti-Christian agitators did their best to break up the Yochow churches, and made special threats against the celebration of Christmas, Chen Er was one of those who was faithful to the church, and he took part, with three other workmen, in a Christmas song, as illustrated in the picture accompanying.

But what of Peter's mother? We have already intimated that she was one of those orphan girls that Widow Fu adopted into her family at so early an age. This girl, too, always had to work hard, and never had any opportunity to go to school. In fact it was not until after she became the wife of Chen Er, and not long before Peter came, that she availed herself of the opportunity to go to Mrs. Hoy's little school for women. There she studied an hour or so each day, learned to read, and then the Bible-woman helped her to read the Bible and to learn good, Christian songs.

And at that Christmas service last December when the "anti's" threatened riot, Peter and his mother were at the service, as well as Chen Er.

The last word we have had from Huping indicates that the little congregation of Christians, such as Chen Er, Peter, and "Fu Gu-niang" are still assembling for worship, under the care of Student-evangelist Peng Lo Shan.

EDWIN A. BECK.

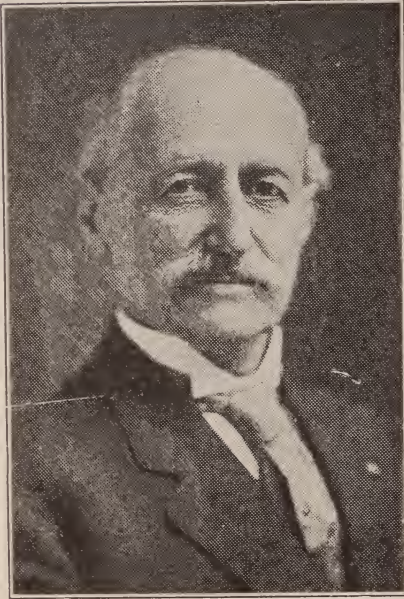
work, as this little incident illustrates. It happened that the first time Heh An was told to clean the silverware and brass tea-kettle, was on a Friday afternoon. After that the regular Friday afternoon occupation of Heh An was silver and brass polishing! Heh An learned not only house cleaning, but cooking, too; and he learned it well.

But all this kept him so busy that he got no schooling; at least he had no opportunity to go to day-school. In fact his "baby-name," Heh An, indicated that; for if he had gone to school, he should have chosen a "school-name" which would have been an advance over his "baby-name." Heh An did change his name when he married; he changed it to "Chen Er," and thereafter we knew him as *Fu* Chen Er, his family name being *Fu*.

BOARD OF FOREIGN MISSIONS
Comparative Receipts for the Month of September

Synods	1926		Totals	1927		Increase	Decrease
	Appt.	Specials		Appt.	Specials		
Eastern	\$4,737.66	\$577.43	\$5,315.09	\$4,428.98	\$1,261.70	\$5,690.68	\$375.59
Ohio	5,752.11	641.82	6,393.93	2,771.29	973.02	3,744.31	\$2,649.62
Northwest	552.84	45.80	598.64	343.59	116.55	460.14	138.50
Pittsburgh	789.83	125.00	914.83	1,692.08	.....	1,692.08	777.25
Potomac	1,223.48	.....	1,223.48	1,823.88	10.00	1,833.88	610.40
German of East.	25.00	30.00	55.00	474.36	.....	474.36	419.36
Mid-West	572.22	.....	572.22	759.32	128.78	888.10	315.88
W. M. S. G. S.	.....	695.27	695.27	.....	1,398.71	1,398.71	703.44
Miscellaneous	.....	35.00	35.00	.....	15.00	15.00	20.00
Bequests	.....	.....	.....	.....	100.00	100.00	100.00
Totals	\$13,653.14	\$2,150.32	\$15,803.46	\$12,293.50	\$4,003.76	\$16,297.26	\$3,301.92
							\$2,808.12
						Net Increase.....	\$493.80

THE PASSING OF DR. JOSEPH L. LEMBERGER

Treasurer Emeritus of the Board of Foreign Missions

DR. JOSEPH L. LEMBERGER

This servant of God came to his grave in "a full age," like as a shock of corn cometh in in his season. He was actively identified with the Board of Foreign Missions for twenty-four years, from 1890 until 1914. The years of his treasurer-ship cover a period of time when the interest on the part of many pastors and people had to be constantly stimulated. Too much praise cannot be given Dr. Lemberger for keeping his shoulders under the financial burdens which the Board was carrying. His service to the cause is beyond human calculation. No duty was too great for him to perform and no burden too heavy for him to carry. His faith in the work, in the Church, and in God should be a perpetual inspiration to all who labor for the spread of the Gospel in all the world. Rest has come at last, at the advanced age of ninety-three, and his spirit now dwells with the innumerable throng of just men made perfect. The Board will pay a fitting tribute to his memory.

FOR YOUNG PEOPLE

Alliene Saeger De Chant

A GRADELY PRAYER

(These lines, which *St. Martin's Review* ascribes to Teddy Ashton, are taken from a copy hanging on the wall of a country inn in Lancashire.)

Give us, Lord, a bit o' sun,
 A bit o' work and a bit o' fun;
 Give us aw in th' struggle and splutter
 Eaur daily bread and a bit o' butter;
 Give us health, eaur keep to make
 An' a bit to spare for poor folks' sake;
 Give us sense, for we're some of us duffers,
 An' a heart to feel for aw that suffers;
 Give us, too, a bit of a song,
 An' a tale, and a book to help us along;
 An' give us our share o' sorrow's lesson,
 That we may prove heaw grief's a blessin'.
 Give us, Lord, a chance to be
 Eaur gradely best, brave, wise and free,
 Eaur gradely best for eaurselfs and others,
 Till aw men larn to live as brothers.

*"Nations should dislike each other a little less and like each other a little more."
 —Viscount Grey.*

"Will you be one of a thousand or more church leaders to sign the enclosed Memorial?" So reads a letter I just re-

ceived from the Commission on International Justice and Good Will, Federal Council of Churches. The overture has to do with "taking effective steps towards the substitution of peaceful methods for those of force in the settlement of disputes between nations." I put the same question to you, for it IS up to such as you. Or, as none other than David Lloyd George puts it, "THE SUPREME TASK OF THE RISING GENERATION IS THE ABOLITION OF WAR. Youth must substitute organized justice for organized violence. We old fellows were brought up in a world that regarded armaments with occasional wars as a part of the grim essential of human civilization. Youth must get away from that idea. *The most horrible, the most devastating and the greatest war will yet have to come unless youth tears that idea from the heart of civilization.*"

I quote the Memorial in full:

*To the President and Senate of the
United States of America*

We, the undersigned citizens of the United States, profoundly believe that our Government should co-operate to the fullest possible extent with the other nations of the world in taking effective steps towards the substitution of peaceful methods for those of force in the settlement of disputes between nations.

We therefore heartily welcome the proposal of M. Briand that France and the United States shall make mutual engagements for "the renunciation of war as an instrument of national policy."

We believe:

That war should never again be resorted to by civilized nations as the means for settling disputes or enforcing claims.

That war, save for self defense against actual attack, should be declared by the nations to be an international crime.

That the renunciation of war by treaties and solemn engagements should be

undertaken between all the principal nations.

That such engagements constitute an essential measure in creating the spirit of mutual confidence which must precede a general movement for disarmament.

And that the settlement of every threatening dispute, whatever its nature, must be sought only by pacific means.

We therefore request our President and Senate to respond promptly and favorably to the proposal of M. Briand. And we desire at the same time that it be made clear to other nations that the United States would be pleased and would hope to enter into similar agreements with them.

We respectfully submit this appeal and earnestly hope for early and favorable action.

Give us, Lord, a chance to be
Eaur gradely best, brave, wise and free,
Eaur gradely best for eoursels and
others,

TILL AW MEN LARN TO LIVE AS
BROTHERS.

WHY I NEVER THOUGHT OF THAT!

Why not, this Peace Education month, discuss "Peace"? Debate, perhaps, the question: "Resolved: That World Peace Is a Dream," or conduct a Peace Declamation Contest. Source materials are many:

Committee on World Friendship Among Young People: 105 E. 22d Street, N. Y. C.:

International Friendship Projects.

The Young People of America and World Justice and Peace.

Federal Council of Churches: 105 E. 22nd Street, N. Y. C.:

Peace Declamation Contest.

International Ideals.

A Five Point Program for Churches Working for a Warless World.

The Churches and World Peace, a

syllabus of topics, problems, and suggestions for study groups.

Program—The Commission on International Justice and Goodwill.

Books: University of Chicago Press:

Lobingier's World Friendship Through the Church School; and Projects in World Friendship. Shaven's Christian Young People and World Friendship.

Pilgrim Press, Boston: Christian Fellowship Among the Nations.

Macmillan Co., N. Y.: Syllabus on International Relations by Parker Thomas Moon.

National Council for Prevention of War, Washington, D. C.: Books of Goodwill, Vol. 1: Through the Gateway (collection of stories, poems, pageants, games, projects and prayers.)

Civilization enables the individual to ally with himself all the forces of the universe that drive in the direction he wants to go. That is the basis of progress.
—A. W. BEAVEN.

"For the love of God is broader
Then the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind."

DO YOU KNOW THAT

In August, 1928, in Holland, the World Youth Peace Congress will be held, when 500 delegates from all over the world will meet to build up a constructive youth peace program, and discuss ways of bringing about immediate, practical co-operation among the youth of the world?

During the first Peace Declamation Contests in Ohio more than 2,500 young people in 569 churches of many denominations delivered declamations on world peace and the prevention of war, to audiences aggregating more than 65,000?

CHILDREN'S CORNER

"The fairies, it is said,
Drop maple leaves into the streams
To dye their waters red."

November is "maple month" in Japan, so the old-style calendar says. And on autumn days Japanese folks go "maples-viewing" to Nikko and to other famous places where the prettiest maples grow. Maple leaves and white or yellow chry-

santhemums are used in autumn bouquets. And, as the chrysanthemum is used with the crane, in Japanese art, so the stag is used with November maples. A small, delicate hand, the Japanese say, is "a hand like a maple leaf." And when a maiden blushes, she is "scattering red leaves on her face."

A LITTLE FRENCH PRAYER

(For Children Everywhere)

Petit Jesus en m' endormant
Je viens vous demander
De proteger Papa, Maman
Et de les garder a mes cotes.
Ainsi soit-il.

Little Jesus, as I go to sleep,
I ask that You
Will take care of my papa and my
mamma,
And will keep them near to me.—Amen.

"THE LORD GRANT IT, DAUGHTER"

Sometimes God calls us when we are very young, to serve His children "over there." So it was with our beloved "Nana" Hoy, (as her grandchildren have named her), who sailed in 1886 for Japan. Long years has she given, too, to the boys and girls and the mothers of China.

"When I was seven years old," she said in her farewell address, at Salem Church, Harrisburg, June 1, 1886, "my father took me to hear a lecture delivered by a

missionary from India, in the Bethel Church at Mechanicsburg. I do not remember very much of what was said, but, Oh, how well do I remember how loud the Lord called to me, and on returning home I told my parents that I wanted to be a missionary. My dear father (he was a minister) laid his hand on my head and said, 'The Lord grant it, daughter.' I seem to feel his touch, and hear his voice, yet."



TO CHEER GRANDFATHER—THAT'S WHAT WE'RE
HERE FOR!

Grandfather Yoshida, one of our oldest and best preachers in Japan, gave me this picture of his grandson Tamura San. "When I am discouraged, when I am blue," he told me, "I take out Tamura San's picture (he showed me its place in the drawer of his desk) and look long at it. And then I am cheered."

The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,
311 MARKET ST., BANGOR, PA.

EDITORIAL

WOMEN WITH WEALTH

FOR years, conversation among groups of women at missionary meetings and conventions has revolved about the need for establishing a Chair of Missions in one or several of our colleges. Up to this time, "immediate needs" have consumed all the moneys which the 24,000 members of the Woman's Missionary Society have gathered. If we could double the membership, we would have then less than 50% of the women in our denomination, but what a difference it would make in income!

When we follow the advanced work made by denominations with large memberships in their missionary societies, we are thrilled by the possibilities which lie within our own denomination.

At a recent meeting, we listened to a discussion of a venture in which the represented organization was asked to cooperate in putting over a project. One level-headed woman said, "The success of all cooperation rests upon keeping one's own organization in the condition where it has something to contribute." Carrying this thought into our own household, we feel free to say: more members and more wealth are needed to keep the Woman's Missionary Society able to move with co-workers in missionary operations.

Getting members takes time, but mod-

erate wealth is at hand. Wealth is a relative term, but surely there are many women who, if attention is called, can bequeath one hundred, five hundred, one thousand, five thousand, etc., to be administered by the Woman's Missionary Society of General Synod for established work or work to be established. Among our 24,000 members, hundreds of women belong to one or the other of these classes. Women who have been identified with the Woman's Missionary Society understand with what care and economy funds are administered.

With the hope that some women are looking for objects worthy of consideration, we speak of a Chair of Missions. We can think of nothing which will better promote missionary interest than the establishment of a Chair of Missions. It is interesting to note that the Woman's Missionary Society of the United Brethren Church, a few years ago, established a Chair of Missions in Bonebrake Seminary, Dayton, Ohio; that the Woman's Missionary Society of the Evangelical Church is establishing such a chair in memory of Mrs. E. M. Spreng and that the Woman's Missionary Society of the United Lutheran Church plans to place a Chair of Missions in Marion College, Marion, Virginia, in memory of Mrs. E. C. Cronk.

FORTIETH ANNIVERSARY

A helpful and inspiring program was rendered on September 7th to mark the anniversary occasion in the Woman's Missionary Society, Trinity Reformed Church, Fairfield, Ohio. Exactly forty years ago to the day the Woman's Missionary Society completed its organiza-

tion, during the pastorate of Rev. Amos Casselman. Of the twenty charter members, three are living—Miss Elizabeth Molter, Dayton, Ohio; Mrs. Amos Casselman, Tiffin, Ohio and Mrs. J. M. Wilson, Fairfield. Mrs. Wilson was present at the anniversary celebration.

Forty years ago "Nearer, My God to Thee" and "From Greenland's Icy Mountains" were sung as the opening hymns of the organization meeting and the second psalm was read. These were used in the anniversary service with "How Firm a Foundation," the favorite hymn of Mrs. Wilson. Mrs. G. W. Warner read letters from former pastors, the Rev.

Amos Casselman and J. C. Schulz and from Miss Molter, charter member. Mrs. D. P. Molter, of New Carlisle, took charge of the Memorial Service.

The Anniversary address was made by Rev. W. B. Leis, a former pastor. Following the service, flowers were placed on the graves of the charter members buried in the adjoining cemetery.

TO INTRODUCE MISS RUTH HEINMILLER

Our new Secretary of Girls' Missionary Guilds and Mission Bands comes from the "Hoosier" state—reared and educated at Lafayette, Indiana, she was graduated from Purdue University in 1924. Miss Heinmiller has an intensely interesting after-college background for her new work. She has been the assistant librarian of the Agricultural Experiment Station at Purdue, has had two years' experience teaching high school mathematics and science and a year of European travel, visiting France, Switzerland and Germany. Broadening as these after-college years have been, our new secretary's fundamental preparation has been in her home and church. Her parents have been active members of the Reformed Church for fifty years.

Miss Heinmiller was a charter member of the Girls' Guild of her home Church and its first President. She is a Guild Girl among Guild Girls . . . some must lead, others follow. Miss Heinmiller is a natural leader and we bespeak for her the loyalty of all Guild girls.

Shortly after she began her work with the W. M. S. G. S., Miss Heinmiller accompanied our President, Mrs. An-



walt in visits to Potomac, Eastern and Pittsburgh Synodical meetings. This gave opportunity for personal contacts with the work and workers.

CHRISTMAS SHOWER FOR "EVERYLAND"

Have you ever heard how *Everyland* came to have that name? Many years ago, when Mrs. Henry Peabody first thought of a missionary magazine for children, she kept wondering what to name it. One night she dreamed it was called "Everyland." When she awoke the next morning she thought, "That is the name the magazine shall have." Now after many years a wide-awake publisher would like to buy the name for a chil-

dren's geographic magazine which he contemplates publishing. The magazine has never had enough subscribers to make it self supporting. Unless the church people come forward with many new subscriptions it is likely Mrs. Peabody may consider the proposition.

THIS IS OUR PROPOSITION: Each Board put on a Christmas Shower for *Everyland*, so that the publication may be held in the hands of missionary

folk. We should have thousands of subscriptions. Special premiums are offered for Christmas. *Everyland* subscription price, new names or renewals—\$1.00 a

year. For premium offers see September *Everyland*. Send all subscriptions to Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia.

NOTES

A year ago, Miss Gertrude Schultz was in the Orient. Miss Schultz is Executive Secretary of the Home Base Department, Presbyterian Church, U. S. A., also Recording Secretary of the Central Committee on the United Study of Foreign Missions.

Early last spring letters from Baghdad told with what eagerness the missionaries were looking to the visit from Miss Schultz and Mrs. Charles Roys, Executive Secretary, Foreign Department, Presbyterian Church, U. S. A. Later letters told the joy the visit brought. We regard it a great favor that Miss Schultz has prepared the special article in this issue, "To the Girls Who Are Backing the Work of the Girls of Iraq."

* * *

With this issue, Miss Heinmiller took over the G. M. G. column. The letter signed by "Edith" comes from Miss Edith Huesing of Sendai, Japan. Each month Miss Huesing sends a letter to her home Guild of Salem Church, Lafayette, and this month the Guild is sharing it with the 200 other guilds of the denomination.

* * *

The Institute of the Woman's Missionary Societies of Sheboygan Classis was held at the Mission House, on Saturday, September 9, 1927.

A very fine program, for both morning and afternoon sessions, was led by Miss Erna Arpke, president of Sheboygan Classis. The special features for the morning period were on Stewardship and Literature. Three splendid talks on Stewardship were given as follows:

Stewardship in the Home by Miss Erna Arpke.

Stewardship in the Community by Mrs. L. C. Hessert.

Stewardship in the Church by Mrs. Paul Grosshuesch.

Very interesting suggestions on Literature, for adults, for this year, were given by Mrs. Alfred Treick, and for Mission Band and G. M. G. by Miss Louise Grether.

During the afternoon session the members had the pleasure of hearing a Wisconsin Missionary, Miss Erna Flatter, speak on Christianity in China.

Local questions and suggestions were presented, after which the meeting closed with a Consecration Service.



W. M. S. INSTITUTE GROUP, SHEBOYGAN CLASSIS

W. M. S. EASTERN SYNOD MEETS IN FORTIETH ANNUAL CONVENTION

THE Fortieth Annual Session of the Woman's Missionary Society of Eastern Synod was held in Christ Reformed Church, Bethlehem, Pa., October 4-6, 1927.

Mrs. F. B. Witmer presided at the first evening session. The "Evening Meditation" on "Stewardship" was conducted by Mrs. Fred W. Diehl. Greetings to the delegates were extended by Rev. W. H. Bollman, pastor of Christ Church, and by Mrs. Louis Briner, president of the Woman's Missionary Society of Christ Church. The response was given by Mrs. E. E. Althouse, of Sellersville. The addresses of the evening were made by Mrs. C. E. Creitz, of Reading, and Mrs. L. L. Anewalt, of Allentown, President of the Woman's Missionary Society of General Synod. They spoke of their recent trips to China and Japan. After the close of the service a reception was given to the delegates, in the Sunday School rooms of the Church.

Wednesday morning's session was preceded by the Holy Communion after which the Convention was formally opened by the President, Mrs. J. W. Fillman. The report of the Executive Board was read by Miss Florence Brandt. The President then appointed her committees. The reports of the officers followed.

Miss Greta P. Hinkle closed the morning session with a talk on the proper use of Missionary Literature. The afternoon session continued the reports of officers after the worship period. All reports were encouraging and show a steady growth. A summary of the reports shows that during the year there was a gain of ten new societies and 147 new members, making a total of 222 societies and 8,285 members. There are 97 Girls' Missionary Guilds with a membership of 1,650, and 79 Mission Bands with a membership of 3,080. Total amount of money raised during the year was \$43,445.

The report of the Treasurer, Miss Jeanette Althouse, of Reading, who served in that capacity for 28 years, shows that the budget increased from

\$4,000 to \$43,000 during her term of office. The outstanding business of the afternoon was the making Mrs. M. E. Whitmore a life member of the Woman's Missionary Society of General Synod, and the action of the body in voting unanimously on building a home in Lancaster for missionaries who return to this country on furlough. It was proposed by the committee who had this matter in charge, that the various Classes raise the amount necessary to build the home, and the Girls' Guild provide the furnishings for the home.

Mrs. E. W. Lentz suggested that a committee be appointed to give advance publicity in local and city papers, for all our Synodical meetings. Dr. Charles E. Schaeffer gave a short talk in behalf of the Board of Home Missions, and Rev. J. G. Rupp spoke for the Board of Foreign Missions, thanking the women for their splendid support in the work.

All the missionaries present were formally introduced. Miss Hinkle spoke on "Mental Indigestion," after which the session closed with the "Peace Benediction."

The Wednesday evening session was presided over by Mrs. H. Jerome Leinbach. The evening meditation on "Stewardship of Talents" was very ably given by Mrs. W. H. Bollman. The choir of Christ Church rendered three beautiful anthems. The address of the evening was made by Mrs. John Ferguson, President of the Council of Women for Home Missions. Her subject, "The Intensive in Home Missions" was food for a great deal of thought. She told us of the great work to be done among the Immigrants, The Indians, the Mexicans, the Negroes, the Mountaineers and the Migrants, and claims that this great work cannot be done properly until the denominations work in unity. But the intensive work finally simmers down to the local church and the home.

Thursday morning opened with devotions, after which the business was continued. The report of the Inter-racial Conference was read by Miss Bessie R.

Shade. Mrs. John Lentz, Secretary of Stewardship of General Synod, talked briefly on helps for local secretaries and gave a very good definition of Stewardship. She said, "Stewardship is religion in practice."

Rev. E. S. Kleinginna, of Bethel Community Center, Philadelphia, spoke on "Does it Pay?" After citing many instances of reformed lives, he proved that the work does pay.

The afternoon session was opened with devotions, followed with the reports of committees. Mrs. Charles Freeman read the report of the nominating committee which was as follows: President, Mrs. J. W. Fillman; First Vice-President, Mrs. J. M. Mengel; Second Vice-President, Mrs. Geo. W. Spotts; Recording Secretary, Miss Florence E. Brandt; Corresponding Secretary, Miss Bessie R. Shade; Historian, Mrs. W. H. Mease; Statistical Secretary, Mrs. Clarence Kelly; Treasurer, Mrs. L. A. Gass. These officers were duly elected by the body.

Miss Jeanette Althouse, who had served as treasurer for 28 years, was presented with a beautiful cameo pin, in appreciation of her faithful work. Miss Elizabeth A. James, a Deaconess, spoke

on "A Call to Service." Greetings had been sent to the Synods of Pittsburgh, and the Middle West, whose conventions were being held at the same time as Eastern Synod. Return greetings were received from them.

Miss Florence Buss of the Reformed Church in America and a missionary from Yokohama, Japan, was a visitor at this session and was formally introduced.

The credential report stated that there were 196 registered delegates present, and many visitors and friends.

The service of Intercession was led by Mrs. Geo. W. Spotts. This closed the regular sessions of the convention. The evening was given over to the Girls' Guild. A banquet was held in the First Presbyterian Church at 6.30. At 8 o'clock services were continued in Christ Church. The speakers were Miss Minerva S. Weil, returned missionary from China, and Rev. C. D. Kriete, missionary to Japan. Members of the Girls' Guild gave a pantomime "Follow the Gleam." A very impressive closing service ended the convention. Next year the convention will be held in Doylestown.

MRS. E. E. ALTHOUSE.

Sellersville, Pa.



THREE GENERAL SYNODICAL OFFICERS WITH THE DISTRICT SYNODICAL PRESIDENTS

Left to right: Back Row, Mrs. B. A. Wright, Mrs. J. W. Fillman, Mrs. L. D. Benner, Miss S. Elizabeth Zimmerman; Middle Row, Mrs. Bernard, Mrs. L. L. Anewalt; Front Row, Mrs. J. H. Rettig, Mrs. A. S. DeChant, Mrs. R. W. Herbster, Mrs. T. P. Bolliger.

TO THE GIRLS WHO ARE BACKING THE WORK OF THE GIRLS
OF IRAQ

HOW I wish each one of you could have been with us as we slowly made our way up the Basra River. It was fascinating to see the little mud towns, the palm trees and all the life on the river. It was dark when we reached Basra but early the next morning we were on a very odd looking train starting across the desert for Baghdad. How different from anything we had seen before. There were the black tents of the Bedouin off in the distance with the camels grazing and the flocks of sheep, but when the train stopped and we were able to jump out we were fascinated by the lovely desert flowers, wild iris, wild tulips and all kinds of lovely daisies. Early the next morning we arrived at Baghdad. You can imagine how good it was to see in all that strange mass of people the dear faces of Mrs. Thoms and Mrs. Lentz. Although we had never seen them before they greeted us as very dear friends and took us right home. If you have ever spent a night on a train like that, you are mighty glad of hot water for bathing and then a good breakfast!

Mrs. Lentz and Mrs. Thoms have their living quarters in part of the school, which according to true Baghdad style has all the rooms around a court. The walls are painted yellow and it seemed very bright and cheerful as we stepped into it that Saturday morning. Unfortunately for us the Girls' School was not in session because it was Saturday, but a little later I am going to tell you about another Girls' School which is just like the Baghdad School.

What a day we had in Baghdad! All the time I felt as if I might suddenly waken and find that it was only a dream. The bazaars with all the bright colors, the men sitting in the coffee shops, the Christian women and the Jewish women with their bright saris and only thinly veiled faces, the Moslem women entirely covered with heavy black, many of them without even the little slit of net which you see in India. Everyone of you would have wanted a ride on the river in a "Gufa." They are perfectly round boats.

You wonder how they get anywhere but somehow they seem to be able to do it.

The most interesting part of the Baghdad visit was the Sunday morning service in the Assyrian Christian Church. What a contrast these clean bright-faced people were to most of the people one saw in the streets. The church is only a temporary building which is used for a school during the week days. All the men were seated in one wing and all the women in the other. On the floor, around the table where the pastor stood, were gathered the children, fully 50 or 60 of them, and throughout the whole long service I saw only one child who seemed to get at all restless. How they did sing! I wonder if you all know the story of these Assyrian Christians and how during the war they were driven out of Urumia and under the care of the missionaries, some of whom died during the flight, they finally drifted to Baghdad, although literally thousands of them died by the roadsides. Now in Baghdad they are becoming a strong self-supporting community who center their lives around the church. The only reason they were driven out of Urumia was because they were Christians. We felt it a great privilege to worship with these men and women who had lost all for the name of Christ. They are full of hope and cheer and hope the day may come when they may be able to go back to their own land of Persia.

Late that night we got on the famous Baghdad to Berlin railroad which was started by the Germans, partly completed by the English and used by them during the Mesopotamia campaign of the war. We did not get terribly excited about the speed with which we went because I think we never exceeded eight miles an hour!

The next morning we found ourselves out on the desert but at our first stop we were welcomed by the head sheik of that whole district who invited us to his tent and offered to kill a lamb and arrange a feast for us, but since we wanted to reach Mosul we were unable to accept his invitation. How funny it would have

been to be out in a real Arabic encampment.

I almost forgot to tell you about being at the junction of the Ur of the Chaldees. I imagine things have changed very little since the time of Abraham for there is still just the wandering flocks of camel and sheep, and an occasional Bedouin. We almost imagined that Abraham was our host because after reaching the end of the route at Shergat we got into a Ford car and drove to Asshur (Genesis 10) and there on the ruins of old Asshur we had a picnic lunch. Our flower decorations were beautiful for there is a literal carpet of lovely little daisies. After luncheon we went on for the 70 mile drive to Mosul. We thought there would be little left of us for the road was terrible. We soon forgot the roughness in the beauty of the spring flowers in the desert and in the distance the snow-capped mountains of Persia and Turkey. Once or twice we asked the driver to stop in order that we could get out and revel in the beautiful colors of the anemones and tulips. The desert blossoms for just about two weeks during the year, in the spring, and we were fortunate to be there during that time.

Later in the afternoon we arrived at the old site of Mosul with its narrow dirty streets, with its veiled women, with its cunning children and with its many mosques. Almost the first sound was the call to prayer as the sun was setting. It was the Mosque of Ramakan and as soon as the gun gave the signal of official sunset we found the people beginning to feast for they had been fasting since sunrise.

More than ever now I wish you could have been with us because the first thing in the morning we were over to the Girls' School which is just like the Girls' School in Baghdad. What dear, attractive girls! We couldn't talk to them but you can always find that a smile is understood the world around and we soon had made friends with those eager girls who are so like the girls everywhere. We may wear different clothes and we may look different but underneath the surface girls are just the same. First we went into the

chapel service. The dear little children were in the front and the older girls at the back. They sang some of the songs that you sing and were greatly amused when I sang the English words, but it made us realize our oneness because the song we were singing was one of praise to our Lord Jesus Christ. The older girls tried to understand what we said to them in English but one of the teachers interpreted for the others who could not understand. They were so responsive and so dear in every way. It was a joy to feel that you girls are making it possible for these girls in way off Iraq to have a chance for Christian education. How tremendously worth while this school work is that you are doing. We met in Mosul one of the finest Christian young women I have met anywhere in the world. She was graduated at one of the Girls' Mission Schools in Syria and now has come across the desert to Mosul to give her life to try to give the other girls the chance of an education, which she received, but most of all to give them the knowledge of Jesus Christ who frees women from all the darkness and gives them fullness of life and freedom. As



STREET SCENE IN BAGHDAD

we went from school to school and saw these eager keen girls we realized the possibility of what it will mean as these girls go out most of all to make Christian homes and to bring the light of Christ into this part of the world.

That afternoon we went out over the bridge of goats across the Tigris River to the site of Old Nineveh and from there we went to a little village which is on part of this site. In the mosque of this village they claim to have the tomb of Jonah. We took off our shoes and went into the mosque on the soft rugs and there saw the tomb and even the bone of the whale but it looked very much like a sword fish to me!

Early the next morning just as the call to prayer was sounding from the minarets we left Mosul, starting across the desert for Syria. As we rode along it looked as though there were tiny dark objects all over the desert but as gradually the sun began to rise these little dark objects took on new life and began to expand and open and when the sun rose in all its glory we literally saw the desert blossom into life with the beautiful spring flowers. There was no longer darkness and little dark objects, but there was a desert covered with glowing marvelous flowers everywhere. To me it is a picture of Iraq. There is the darkness but as the Sun of Righteousness arises He brings healing, freedom and life and the girls of that dark Moslem land respond as the flowers to the sun and literally blossom into newness of life.

I congratulate each one of you on having a share in making Christ known and in bringing to that land in its darkness of superstition and ignorance the knowledge of the One who is the Sun of Righteousness who alone can bring healing and fullness of life and freedom to the girls of Iraq.

GERTRUDE SCHULTZ.



MRS. WARREN C. HESS

Life member of the W. M. S. G. S., by the Woman's Missionary Society and Girls' Missionary Guild, Avon, Pa.

A TOKEN OF APPRECIATION

The members of the W. M. S. and G. M. G. of Grace Church, Avon, Pa., have presented a Life Membership in the W. M. S. G. S. to their pastor's wife, Mrs. W. C. Hess. For fifteen years Mrs. Hess has been untiring in her faithfulness. By this gift the members have expressed their appreciation and gratitude for her keen personal interest in everything which pertained to progress in the community and Church.

THE PRAYER CALENDAR

The author of the prayer on the December page of the Calendar is no other than Mrs. A. K. Zartman, who, during the years 1917-1926, as Secretary of Thank Offering of the Woman's Missionary Society of General Synod, worked indefatigably in the interests of this department. Under her leadership, the interest and offerings grew by leaps and bounds. The girls' dormitory at Catawba College, a Thank Offering memorial, has been named Zartman Hall in Mrs. Zartman's honor.

Literature Chat

CARRIE M. KERSCHNER

REMINDEES for the January program: As you read the leaflet "Share Your Education with the Women of the Orient" make mention of the fact that the China Union Christian Colleges are opening. "Yenching has opened with a full enrollment and fine Spirit." The Girls of Ginling are making a gallant struggle "that Ginling and the spirit of Ginling may live for a new China." They hoped to open on September 23rd. The data for the six countries listed in program may all be gotten from copies of the *OUTLOOK OF MISSIONS*. The solo "In Christ There Is No East Nor West" appears in "The Hymnal for American Youth." Price, \$1.00; or in "The Blue Missionary Hymnal," 18c, postpaid.

The Reading Circle, for W. M. S. is ready for distribution. A copy is being sent with the letter from the Executive Secretary to the President of each local Society. If your society is planning to begin to read the books be sure to get this letter. The Literature Secretary may have charge of the circulation. The prices of books follow: "The Christ of the Indian Road," \$1.00; "Stewardship in the Life of Youth," \$1.00; "From Immigrant to Inventor," \$2.00; "The Moffats," \$1.00; "Children of the Way," \$1.50; "Dawn," \$2.50; "The Emigrant," \$2.00; "The Laughing Buddha," \$2.00; "Dollars Only," \$1.75; "The New Japanese Womanhood," \$1.00. Get the books

from your library or order from the Depositories.

The G. M. G. Reading Circle also contains a most interesting list of books. Write for the plan and the books.

A special lot of Missionary Biographical books have been received at the Philadelphia Depository. Attractively bound "they are the best of their kind in content." A bargain, too. Made to sell at \$1.50 they are now offered at 75c. Invaluable for background material. "Ion Keith-Falconer of Arabia" is one many of our readers will want. "Henry Martyn" and "William Carey" are well known. You will enjoy these books and value them for reference!

An "In Memoriam Service" for Local, Classical or Synodical Societies has been arranged by Mrs. E. W. Lentz. Price, 3c; 2 for 5c. Each local can well afford to get several copies. "The Peace Benediction," at 1c, 10c per dozen, 40c for 50, 75c per 100, is popular. Will it mean anything special to us to know that thousands of women each month are singing a "PEACE" Benediction!

"Looking Toward America" is the blotter on which is printed the prayer used by the girls of Madras Christian College of America. Many of the women are planning to help in a law enforcement project by using these as Christmas cards.

Those residing in the area of the Eastern Depository order from Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 W. 25th Street, Cleveland, Ohio.

MONTHLY QUIZ

1. Why does a wide-awake publisher want to buy "Everyland"?
2. What proved to be an endurance test for six foreign teachers at Gotemba?
3. There is a letter signed "Edith." Give her complete name.
4. The W. M. S. Eastern Synod proposes to build what at Lancaster?
5. In a few words, give the history of the Assyrian Christians in Baghdad.
6. What is a "Gufa"?
7. Of what university is Miss Ruth Heinmiller a graduate?
8. What hymns were used at the organization meeting of a Woman's Missionary Society and again at the Fortieth Anniversary?
9. What conference was held during July at the base of Mt. Fuji?
10. What reference is made to the compass in the "Worship Period" program?

WORSHIP PERIOD

(For January Program)

"S"

" . . . stir up thy might, and come to save us." Psalm 80: 2.

Call to Worship—"Search the Scriptures: for in them ye think ye have eternal life, and they testify of me."

Response—"The truth of the Lord

Meditation—In this day when flying across the ocean has become a reality, much interest is manifested in instruments which guide the aviators on their way. The compass has a magical interest for everyone. But of how much more interest is a compass to the Way of Eternal Life—a compass which points us on "A Straight Way Toward Tomorrow." Such a compass is the theme of this meditation. We have had the compass pointing to the Christian Home, to Good Reading, the Influence of Pictures, and now comes this most important one, "Religious Education." What an opportunity this affords if we heed the cry, "Come to Save Us." Missionary education is a specialized form of religious education; both are an education for Christian life. A practical application of religious education is found on page 103 of "A Straight Way Toward Tomorrow." (Read to end of quotation).

Prayer—Oh Lord Jesus we have promised to serve Thee to the end. We pray that we may not grow weary or languid in carrying out the challenge to "preach the Word," in being "doers of the Word" "that worketh." Guide us, teach us, strengthen us, till we become such persons as Thou wouldst have us be so that in very truth we may be brave and able, dutiful and useful in the specialized task which is ours to perform. We pray in Thy Name. Amen.

Solo—"My Task"

Stir me, oh! stir me, Lord, I care not how,
But stir my heart in passion for the world,

Stir me to give, to go—but most to pray;
Stir, till the blood-red banner be unfurled,

O'er lands that still in darkness lie,
O'er deserts where no cross is lifted high.

Stir me, oh! stir me, Lord. The heart
was stirred

By love's intensest fire, till Thou didst
give

Thine only Son, Thy best beloved One,
Even to the dreadful cross, that I
might live,

Stir me to give myself so back to Thee,
That Thou canst give Thyself again
through me."

Girls' Missionary Guild

Ruth Heinmiller, Secretary

IN THE SHELTER OF MT. FUJI

Karuizawa, Japan,
August 5, 1927.

Dear Girls:

Little did I dream when I attended the Y. W. C. A. college conference at Lake Geneva, Wisconsin, in 1921, that I'd ever be attending a similar conference in Japan in 1927! And even when one evening we had a beefsteak fry with Chinese and Japanese college girls as our guests, I never thought of some day being a part of a great circle of Japanese girls around a similar bonfire. Nevertheless the evening of July 16th found me arriving at the Y. W. camp at Gotemba, a tiny village at the foot of Mt. Fuji. Gotemba sleeps in the winter, but with the coming of summer it wakens to take care of the crowds of people who come to climb the beautiful mountain. It is Mt. Fuji which makes the site of the camp an inspiration spot, and one of the diversions at camp is to watch the clouds that hover around the top or sides of the picturesque mountain, or to wait for a glimpse of it when heavy mists are dispersing. Although I arrived a day late, Mt. Fuji had not yet revealed itself.

The next day, Sunday, was quite a trial for me, for I had come down from the cool atmosphere of Karuizawa mountains to the intense heat of Gotemba and although I went to church I found it so

much of an effort just to exist that I didn't grasp much of the sermon. The heat of the following week and the attempt to understand Japanese talks and sermons all day long proved to be quite an endurance test to us six foreign teachers, especially those of us not well versed in Japanese. Yet on the other hand, what an inspiration it was to think that here were assembled one hundred and fifty girls who were really the cream of the land—Christian college girls! Girls who had so much zeal to work that they arranged with their teachers for additional Bible classes, and on Sunday afternoon called in all the little children of the neighborhood to a Sunday School gathering.

One of the things which impressed me most was the minor part that the foreigners played at the conference. With a Japanese graduate of Bryn Mawr as conference leader, and many other capable Y. W. secretaries and teachers, the conference was a great success without much help from the foreigners, only the athletic and music teachers being Americans. The rest of us were merely spectators, unless the individual girls found fit to seek advice from us. Another thing I noticed was the difference in the social aspect of the conference, compared with an American one. When classes were over, the girls seemed contented to rest and sleep, and even after I had persuaded our Miyagi College girls to go to the one big outing of the week, only one of the four went. Mealtime meant to consume your food as soon as possible, and not to talk or sing or become acquainted with your neighbor.

The outing of which I spoke was a visit to the Y. M. C. A. camp, not so very far away. Carrying our lunches with us, we walked over to the boys' camp, and after a game of volley ball and supper in the dining room, the boys invited us to their sunset service on Round Top. This was the most beautiful spot I believe I've ever



MISS EDITH HUESING AND HELPER
EXCHANGE COSTUMES

seen—away in the distance the lovely form of Mt. Fuji in clear outline against the sunset sky. Even the singing of hymns added inspiration. Then at the candle service on the last evening of the conference, when during the consecration service, three of our delegates from Miyagi stepped forward at the call of service—again I felt a peculiar thrill up and down my spinal column.

“For with Thee is the fountain of light: In Thy light shall we see the light,” was the conference motto. Surely every girl drew from the fountain during her stay in Gotemba. Would that you had been there, too.

Sincerely,

EDITH.

In every Synod the Girls' Missionary Guilds increased their Thank Offering over previous years. Remember that your new Secretary will hope for an increase. Mrs. Arnold (Helen Trescher) will expect it and Mrs. Annetta H. Winter—way over in Sendai, Japan, will be greatly disappointed if the Guilds do not show a marked increase in their Thank Offering gifts.

The Mission Band

LUCY WELTY, *Secretary*

THE KING'S HIGHWAY

IV. OUR DRIVER

Vacation days! What joy and anticipation they brought to us. Our new red car all bright and shiny, puffed a bit and then purred softly at the prospects of taking a real trip on our beautiful highways. Packed snugly and comfortably we crept out of the garage and soon we were sailing along the public highway. Oh the excitement of it! Cars in front of us. Cars behind us. Cars flying past us so speedily in the opposite direction that our hats almost got away. Sometimes we puffed up a high mountain. Sometimes we crept down a steep grade. We noticed that our driver always kept his eye on the road ahead, his feet on the brakes, and his hands on the steering wheel.

Sometimes we were frightened a bit and wondered what would happen if he turned the wheel a bit too far, or the brakes wouldn't hold, or the guide wheel broke. And then we were thankful that we had a good driver—one who knows his job and is ever thoughtful of the dangers of the road.

But soon we find level country and smooth roads and we glide along gleefully, happy and triumphant, until we reach our destination. Many things have happened on the way but now, that we have arrived, all is forgotten in the joy of being with cousins, uncles, aunts, grandmas, or at the seashore, the mountains, park or the great city.

How important it is in the Mission Band to have a good driver. I wonder if we appreciate her. We start out on our Mission Band tour. We go where our driver takes us. We have a destination.

Who gets us there? Our driver. We have mountains to climb and steep grades to descend. If the driver forgets or goes day-dreaming, what a disaster might be the result. It is our driver who keeps the gas tank filled, who keeps the engine in

repair. She must be on the alert always, not only for her own passengers, but must keep an eye constantly on the other car. If she speeds she may bump a neighbor. If she slows up she may get bumped. The very life of the Band depends on the driver. But the little passengers have faith and follow where she leads. We hope all our drivers have the real destination in view—a life of service for the Master. We hope that they keep their car always shiny and in good repair, that they never run out of gas. Then, and only then, will they reach their destination in safety and will their ride be a real joy ride—for after all the only true happiness is that which comes through real service.

LUCY WELTY.

(Continued from Page 498)

As I see it, there is no program so far reaching, so free from selfishness, so capable of healing the ills of life, so comprehensive in its scope as that of the Church of today. Look at it and grasp its meaning! Educational, Eleemosynary and Elevating! It reaches into the most unpromising localities and areas of our modern life with its message of healing and good will. It interprets the spirit of Jesus to a needy world. It never had so large and definite a program, expressed through its denominational agencies, as now. But it needs the hearty support of every professed follower of the Christ, and anyone who hinders, in any way, the dissemination of a true knowledge of the facts, is guilty of spreading the germs of wobbleism.

The Railway Circular ends with two questions: "How are you spending your money now? Are you just 'spending' it, or are you 'investing' it in better, freer, fuller life?"

Just spending it means wabbles—investing it, if for God, means a noble life, a strong and lovely character.

(Continued from Page 495)

ANNOUNCEMENT

lication of its "Pronouncements," which were adopted by the General Synod in Philadelphia in 1926, and the leaflet, "What Your Church Can Do in Social Service and Industry." At the request of the Executive Committee of General Synod it is assuming responsibility for the work of Temperance, and for the making of a study of the Old Folks' and Orphans' Homes and other benevolent institutions of the Church.

Country Life

The Department of Country Life held a very successful conference at Schwarzwald, Pa., last June. So greatly interested were the pastors who attended that they requested its repetition another year. Similar conferences will be arranged for in other sections of the Church. The Department continues under the leadership of Mr. Ralph S. Adams.

In view of the fact that the W. M. S. G. S. has fallen in line with missionary groups of other denominations in suggesting as the theme for missionary study of the year 1927-28 "The Essentially Missionary Character of Christianity," and since the programs of the W. M. S. and the G. M. G. include only one book for the year's study, Article 8 on the W. M. S. Standard of Excellence and Article 4 on the G. M. G. Standard of Excellence will be changed *for this year only* to read "One of the texts on the theme for the year used in the regular meetings or in study classes."

The mountain that the morn doth kiss
Glad greets its shining neighbor;
Lord, heed the homage of our bliss,
The incense of our labor.

—RICHARD W. GILDER.

Splendid Testimonial to the Value of "Forty Years in Japan"

THE THEOLOGICAL SEMINARY OF THE REFORMED CHURCH
IN THE UNITED STATES

LANCASTER, PA.

DEAR BROTHER MOORE:

I have read every word of your "Forty Years in Japan—1883-1923." I have not only been pleased with it but have much benefited by it. I never had so clear an insight into the beginning and progress of our work in Japan as I have had since I have followed you through the forty years of your labors in the Sunrise Kingdom. I am especially pleased with the easy, conversational style of your narrative. While reading the book I felt I was sitting with you and listening to your description of your rich experience in missionary work. The book ought to be read widely by the men, women and the more advanced youth of the Church. It is bound to stimulate intelligent and abiding interest in missions and, also, to awaken a true feeling for the excellence of our missionaries in Japan and for the devotion of the Reformed Church in the United States to this greatest of all enterprises—the bringing of salvation through Christ to the nations of the world.

May God richly bless you for your noble life, rich in labors and in beneficent results for the Kingdom of God.

With high esteem and with many precious memories of our fellowship together,

I am sincerely yours,

GEORGE W. RICHARDS.

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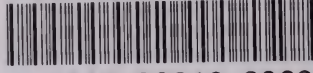
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